CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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ORDINATION SERMON.

Our readers have been promised some extracts from the sermon of Bro. George Phippen, at the ordination of bro. J. L. Hodge, at Suffield. The present opportunity is embraced to fulfil this engagement. The sermon is too lengthy to be given entire, and yet the importance of every part, has rendered it difficult to satisfy our own mind in making extracts from it. We have no fear, however, that the portions now laid before the public will be deemed uninteresting to any lover of the truth.

1 Cor. i. 23. "*But we preach Christ crucified.*"

That period when God took upon himself human nature, and appeared on earth in the form of a servant, will be regarded here and hereafter, in time and eternity, as the most important and interesting in the history of the world.

The generations before the flood, and those which followed, had their eyes fixed upon this point, and we in these latter days, look back upon it with subdued and grateful emotions.

The scenes of the manger, the garden, the cross, and the tomb, come home to the soul, and kindle the affections, and rouse the energies of the man of God. They seize upon his whole spiritual nature, and bring over him a hallowed charm, under which he feels "he is not his own, but is bought with a price, even the precious blood of the Son of God."

The single fact that God was manifested in the flesh, for the definite purpose of redeeming lost sinners, or restoring to holiness and happiness the rebellious subjects of his moral government, is, of itself, enough to stamp that period with immortality. But there are other circumstances which give weight and interest to it. As in the beginning of the creation, the spirit of God moved upon the waters, so now, most remarkably, and beyond all former example, *the Holy Spirit* moves upon the hearts of men. His influences are subduing, quickening, all-powerful. What wonders were achieved by the spirit of God through human instrumentality! The ancient order of things was to be overthrown. A new religion is established, and that religion is to be spread over the world. Human instrumentality is to be employed in bringing about all the great changes which are to precede, and hasten its universal triumph, that instrumentality is in the hand of the Spirit, and is nerved and directed by his vital influence, and "through God it is mighty to the pulling down of strong holds." 2 Cor. x. 4.

For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world; against spiritual wickedness in high places." Eph. vi. 12.

The period of which we are speaking, compared with the ages which had preceded it, was distinguished for literature and philosophical research.—Greece stood in the zenith of her glory. She had her orators, her statesmen and her philosophers, she prided herself upon her present acquisitions, and still sought after wisdom. She boasted of her heroes, and wept at the graves of her martyrs.

At this period, the Jews, as a nation, were given up to judicial blindness, and hardness of heart. They required a sign—it was a trait of character in them, arising, probably, from the symbolical character of their dispensation; they had been taught by *signs*—by *tropes and figures*—types and shadows; *their bleeding* victims, and blazing altars—the temple in which they worshipped—the ark of the covenant, and the Sheekinah, together with the reading of the law, and their daily offerings and sacrifices, were the means of their religious instruction, and these, under God, answered the full purposes of their sanctification and salvation. They required a sign; and had they received no sign? Had they not witnessed the power of Christ over human diseases, and the natural elements, and death and the grave. These all had yielded to his word. And had they not witnessed the holy life of Jesus, and seen him suffering and dying upon the cross? They could not reconcile the humble appearance of Jesus of Nazareth with the prophetic description of their promised Messiah. Nor could they reconcile his mighty power over diseases, and the elements, and death, and the grave, with his subjection and miserable sufferings upon the cross.

As a nation, therefore, they rejected him—they deliberately rejected him—held him to be an impostor, and persecuted him even to death.

Thus much with regard to the period when Christ appeared in the world and offered himself upon the cross, a sacrifice for sin. His name, through faith in his name, was the only remedy to heal and save the world. But such a remedy to the Greeks was foolishness. The same remedy was to the Jews a stumbling-block. In their view, there were monstrous contrarieties in the character of Jesus of Nazareth. Holy and harmless himself, he associated with the sinful and accursed—able to control the natural elements, he was sometimes subjected to their influence, of mean descent, he claimed equality with God—himself the source and fountain of life, he yielded to the death of the cross. What astonishing opposites of character! They were awed—they were confounded, but they would not believe. The preaching of Christ crucified *was*, and *is*, to the Jews a stumbling block.

In farther attending to the subject before us, we will consider some of the points upon which the apostles particularly insisted, in preaching the gospel.

In general, it may be remarked, they dwelt, with glowing interest, on whatever related to the Lord Jesus Christ—his human and his divine genealogies—the fullness and clearness of prophecy, on his birth, life, sufferings and death. On his miracles—his great humility—his active benevolence—his extreme sufferings, and the agonies of the cross; on his resurrection from the dead, and the strong evidence in support of that fact; the time he remained with his disciples after his resurrection, for their instruction and confirmation in the great truths of the gospel, and his ascension into heaven, and intercession at the right hand of the throne of God. The apostles were bold in preaching that the Lord Jesus is the *only*, the *all* sufficient Saviour—that in like manner as he ascended into heaven, so will he descend a second time, without sin, unto salvation, and become the final Judge of the world.

But I proceed to remark,—There were points of deep interest, on which the apostles dwelt with solemn emphasis.

1. They set before the sinner his true character. They had no delicacy of feeling upon this subject—no drawing back from a course of conduct in this respect, which might subject them to inconvenience and suffering. Full well they knew the sinner must be sensible he is a sinner, before he can feel his need of forgiveness, and that until he feels his need of forgiveness, he will never ask for it. Moreover, the strong desires they felt for the sanctification and salvation of mankind, urged them on to lay open the heart, to bring to view the dark things treasured up in it—its pride and deceitfulness—the evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, (Mat. xv. 19,) which are there. They would probe the wound to the bottom. If the sinner did fret, and flinch, and groan, and struggle, and gnash upon them with his teeth, they would not desist, but ply themselves the more actively. To *feel*, they knew to be a sign of life; and if the sinner felt himself to be poor and wretched, and miserable, and blind, and naked, they would direct him to the Great Physician.

Paul, when a prisoner, and in the presence of his judge, reasoned on some points of morality and religion, which he must have known would be highly offensive, because, in all probability, he knew that Felix was both unjust, and unchaste. Yet while Paul was preaching the faith of Christ, he reasoned of righteousness and temperance—so fearlessly and eloquently, and with such solemn and awful reference to the judgment to come, that the Roman governor trembled upon his throne.

Peter charges upon the Jews the murder of the Lord Jesus; and he so charges it upon them as to set before them the full measure of their sin and guilt. Ye men of Israel, hear these words,—Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know. Him being delivered by the determinate council and foreknowledge of God, ye have taken, and by wicked hands, have crucified and slain. Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it. Acts ii. 22—24.

When Stephen was under arrest, upon the charge of blasphemy, he closes his defence by most pointed reference to the sin and guilt of the Jews.—"Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One; of whom ye have been the betrayers and murderers." Acts vii. 51, 52.

The false teachers who bring into the church damnable heresies, are described by Peter as having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices; cursed children. 2 Pet. ii. 14.

In his Epistle to the Romans, the Apostle says,—"We have before proved, both Jews and Gentiles, that they are *all* under sin. As it is written, there is none righteous, no, not one. There is none that understandeth—there is none that seeketh after God. They are all gone out of the way—they are altogether become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre—with their tongues they have used deceit—the poison of asps is under their lips. Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in in their ways; and the way of peace have they not known. There is no fear of God before their eyes." Rom. iii. 9—19.

Blessed be God, there is a remedy for this terrible evil. The preaching of Christ crucified, is that remedy,—which leads me to remark, again, that in preaching Christ crucified, the apostles insisted on the following great truths, viz. That the Lord Jesus Christ is the only and all-sufficient Saviour; and that sinners are reconciled to God only by his blood. The Lord Jesus Christ is the only Saviour—a plain, simple, glorious truth—a truth easy to be understood, and suited to every capacity—a truth in which men of all ages, and ranks, and conditions of life, are most deeply interested—a truth which the apostles loved to preach, even as they loved the souls of men; and, to which, they always attach the idea of exclusiveness. They preached repentance and faith, but never do they consider them as the efficient cause of salvation. Love and good works, prayer, and watchfulness, searching the scriptures, and attending diligently upon all the means of grace—were duties enjoined by the apostles—in their preaching, and in their letters to the churches; but never are these duties considered the efficient cause of salvation. "For by grace are ye saved, thro' faith, & that not of yourselves—it is the gift of God; not of works, lest any man should boast." Eph. ii. 8, 9, i. e. ye are saved by the favor of God, through faith in the Lord Jesus Christ.

The idea of *sufficiency, all-sufficiency*, associated with an only Saviour, in view of the sin, and guilt, and extreme wretchedness of man, and the curse of God; and the fire that is never quenched; and the gnawings of the worm that never dies, is a most cheering idea—it sheds light over the mind's darkness, and diffuses hope through all the chambers of the soul.

In view of Christ's *all-sufficiency* as a Saviour, there is no room for despair, save where the sinner hardens his heart, and neglects the great salvation.

In connexion with the preceding truths, there is another which ought not to be omitted. It holds a prominent place in apostolic preaching. It is this—that sinners are reconciled to God *only* by the blood of Christ. Now this importance and prominence which is given to the shedding of the blood of Christ, throughout the Bible, is so given to it, because the shedding of the blood of Christ is the price of our redemption—the ground on which the sinner is reconciled to God. So, it seems to me, the apostle views the subject, when, keeping up the typical allusion, between the blood of the ancient sacrifices and the blood of Christ, he says to the Hebrews, "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God?" Heb. ix. 13, 14.

3. The apostles depended wholly upon God for success in the work of the ministry. The end of preaching is to make men holy, and thus fit them for usefulness and heaven. Of this they never lost sight. Of course they adhered to the directions which had been given them by their divine Master, and were careful to regard those directions on all occasions.

Had they practised artifice, and imposed upon the credulity or ignorance of their hearers, or taken advantage of particular circumstances to augment the number of converts, so far they might have achieved their object. But the great end of *preaching* would have been lost—worse than lost. Or had they depended upon their powers of eloquence.—They had indeed a subject of amazing interest, upon which to display their powers, and no doubt would have succeeded in gaining proselytes and admirers. But the great end of preaching would have been lost.

To admit that the apostles could have pursued any of these courses, or any other than a straight-forward, honest course of preaching Christ crucified, in humble dependence upon God for success, would be giving them the lie direct. "We preach Christ crucified—to them that are called, Christ the power of God and the wisdom of God." They do not appear to have had any faith in the notion, that in the heart there is naturally a bias favorable to religion; and they appear to be equally incredulous as to the efficacy of means, when unaccompanied by divine influence; notwithstanding they were unwearied in their exertions, and employed all the means in their power, for the spread of the gospel, yet all they did, they did in humble dependence upon God. They might call the attention of the sinner to the scenes of the garden and the cross—to the Lord Jesus sweating as it were great drops of blood falling to the ground—or suspended upon the accursed wood, groaning, and bleeding, and praying, and dying;—they might appeal most solemnly and eloquently to the sinner's conscience, for proof of his guilt and wretchedness, and his need of just such a Saviour as Christ—and this appeal might be made with awful reference to the judgment day—and under even these most affecting circumstances, the sinner would receive no benefit; his heart would not be touched; there would be no true repentance, no thirsting after Christ and relying on him for salvation, unless God himself, by his Spirit, should give efficacy to the wo d.

This was no new idea to the apostles; they deeply felt their weakness, and the inefficiency of all means in themselves considered. They relied upon God to give efficiency to his word. "We have this treasure in *earthen* vessels, that the *excellency of the power* may be of *God*, and not of us." 2 Cor. iv. 7. *Our sufficiency* (saith Paul,) is of *God*,—and he lets us know precisely in what light he viewed his labors in preaching and planting churches, and the labors of Apollos in watering those churches. "I have planted; Apollos watered; but *God* gave the increase. So then, neither is he that planteth any thing, neither he that watereth; but *God* that giveth the increase." 2 Cor. iii. 6.

But surely it is not only within the province, but it is the bounden duty of the Christian minister, to declare the threatenings of God against the impenitent as such, and point them to the only Saviour. In doing this he acts in harmony with the mind of Christ, and according to the principles of his commission. But it is not his expectation that either his most solemn appeals, or any or all of the means he may use, will change the sinner's heart. Neither mercy nor judgment will do this. The love and agonies, the prayers and blood of the cross, and the thunders of the Lord of Hosts, on Sinai, in the midst of the burning bush, are alike unheeded by the sinner. The heart is a stubborn thing. O, it is hard as the nether mill-stone—as adamant! The blood of Christ only can dissolve it; and that blood must be applied by the Spirit of God. The sinner will yield only as he is constrained; but he is not constrained against his will. The motions of the Spirit are in harmony with his will. He is constrained by love, and gently and sweetly does he yield to Christ. This is done, not by might nor by power, but by the Spirit of the Lord. That is, not by intellectual nor physical power, the force of persuasion nor the force of arms, but a divine influence.

In the preceding discourse, I have brought before you three distinct points, and have endeavored to illustrate them. These points are, the exceeding sinfulness of mankind—the all-sufficiency of the Lord Jesus Christ as the only Saviour—and the necessity of divine influence to subdue the heart and unite it to Christ, in order to salvation. These were prominent points in the preaching of the apostles.

Some inferences and remarks suitable to this interesting occasion will now close this subject.

I. God's plan of saving sinners is the result of *infinite wisdom.*

With all their boasted wisdom, how miserably in the dark, and how wretchedly deluded, have been the heathen—even the most learned and polished among them, on subjects relating to God, the origin and nature of moral evil, and the character of the soul and its future destination.

II. The apostles, as it respects their devoted lives, and their manner of preaching Christ crucified, are models for ministers of the Gospel in all ages of the world.

Of course, they are models for us who are engaged in the work of the Christian ministry. Their time and talents and energies, were given to Christ, so should be ours. They had to do with the souls of men, so have we. They were willing to make every earthly sacrifice, to achieve their object.—The same disposition should at all times and under all circumstances, govern us. They were straight-forward, thorough-going men, fixing upon their point, and with humble dependence upon God, resolutely pursuing it. Such should be our character. As they stood aloof from the world and the spirit of it, so should we; and as they supremely sought the the honor which cometh from God only, so should every minister of the Gospel in the present day.

Unless I greatly err in judgment, the spirit of the world is even now exerting a mighty influence over the church of Christ, and I need hardly add, that influence is ruinous to the best interests of vital piety. It has seized—and I am grieved to say it—it has seized upon the heart of many a professed minister of Christ, and O! how has it lowered the standard of religion! how has it benumbed spiritual feeling! and blunted spiritual sensibility! What mists and darkness and death-chills, has it thrown over the soul!

Through what a mistaken and ruinous medium, are viewed the glory of God and the solid prosperity of his kingdom on earth! O, there is an amazing want of ingenuousness and stern integrity! The politic, time-serving, compromising spirit of the age is, even now, and in the Church of Christ too, making great sacrifices, her victims are bound and borne bleeding to the altar of the god of this world!

The apostles did not compromise with the spirit of this world, they set their faces as a flint against it, so should the ministers of Christ now.

ADDRESS TO THE CANDIDATE.

I would not intrude upon your patience my hearers, neither would I infringe upon another allotted part of this sacred service; but I cannot deny myself the privilege of saying a few words to the candidate for ordination.

My dear Brother,

This to you, must be a day of unusual interest, and the services of this occasion, must to you, be deeply solemn. To day you are brought forward by the Church of which you are the pastor elect, and by the Council assembled in this place, to receive their full approbation by public ordination to administer all the ordinances of the christian Church. You enter, my brother upon a great work—a work which involves amazing responsibilities. And these awful responsibilities you now publicly and voluntarily take upon yourself. You have well weighed the subject, I trust, and feel yourself moved by the Holy Ghost to this great and good and blessed work. You enter upon it under the smiles of the Lord. I rejoice in the success which has already attended your labours in this place; may it be an earnest of future and more abundant fidelity and prosperity. But rejoice not in success; remember it is not the successful, but the faithful servant, who will finally receive the approbation of his Lord. Remember that your sufficiency is of God. O, take your place and keep your place, at the feet of your Master, look up to him from the dust, and he will not fail to help you,—and O receive the exhortation, my dear brother, with the affection from which it flows from my own heart; let every act of your life, and all your intercourse with man, be a practical comment on the purity of the doctrine you preach. And may God Almighty bless you abundantly through Jesus Christ our Lord.

WILLS HOSPITAL, PHILADELPHIA.

Another noble institution of charity, bearing the above name, has recently been founded by the munificence of a citizen of Philadelphia, and throws open its doors for the admission of the *indigent blind and lame*, thus adding another monument to the moral grandeur of our country. The institution was opened March 3, 1834, and on the occasion an address was delivered by Joseph R. Ingersoll, and is published in the Philadelphian. A short extract is deemed proper, as it may throw light upon the comparative difference between the expensiveness and profligate waste of European nobility, falsely so called, and the unostentatious manners of Americans, from the head of the government to the private gentleman of (what *we* call) fortune.

The patronage of a legislature never backward in devoting a portion of the resources of the great commonwealth which they represent, to works of useful public benevolence, may, it is hoped, be seasonably extended over this roof. But it is characteristic of the various charitable institutions which ennoble our city, that they rest mainly on the basis (and it is happily broad and strong) of private voluntary contribution. It is the proud characteristic of the country itself, and one of the happy effects of the frame of government under which we live, that private munificence should be the abundant source of public benefit and prosperity. Every individual forms an important, and, it may be, a prominent member of the great family of which he is the son and brother, and not the subject of the slave.—The good of the whole is his individual prosperity, the elevation and advancement of the whole is, or ought to be, his individual aim.

In other countries, princely fortunes are lavished on the decoration and embellishment of private edifices and estates—in the display of costly retinues or glittering equipages. What is the consequence? Why, that the means of genuine beneficence are often reduced even below the standand which a moderate income would attain. One who is perhaps the richest private man in Europe, is understood very recently to have been brought to the brink of insolvency by the expenditures called for by his individual establishment; and the result, if report be true, may be ascribed in some degree to the mere magnificence of his dress. Such display is congenial to the spirit, and even useful to the support and embellishment of governments, of which the parties who make it are still but the subjects, although they exhibit, in many instances, a more than royal state. But it cannot, from the nature of things, serve, in its greatest conceivable abuse, as a drain to opulence, or as an object of pride or devotion, in the existing state of American manners. It is unsuited to the simple tastes and frugal habits of a nation whose chief magistrate receives a stipend infinitely less in its annual aggregate than the cost of a coat of an Austrian prince, which is said to have lost a hundred pounds worth of pearls every time it was worn; of a nation upon whose civil list the retinue of a single British nobleman might starve. Here the avenues to costly liberality are peculiarly of a charitable nature. The foundation of a hospital or an asylum proclaims the munificence of a rich American. His proudest retinue consists of a host of fellow beings rescued by his hand from poverty and affliction. His noblest monument is a house of charity made vocal with the voice of heartfelt gratitude.—Shall it be that while elsewhere a generous citizen liberally acts the part of his own executor to his own bounty, in the wise and liberal devotion of his abundant means to the noblest ends, that we shall not find a combination of similar resources reaching the same results among ourselves? If it be so, the character of our city must have changed, and the honorable pledges of continued liberality, which have been so often given, and which stand in humble but undeniable assurance of the spirit of their departed founders, will serve unredeemed, as a reproach upon the degeneracy of the age.

For the most part, the work of beginning constitutes the greatest difficulty. But when a rallying point is fixed, around which the feelings may centre in which they may safely rest, where there is no danger that generosity may be without an object, or that good feelings will be mis-pent, half the work is accomplished. Permanence and stability are insured to this institution, by vesting its superintendence in a body appointed from to time, by the very corporation of the city itself. No caprice can materially change the course in which the stream of generosity is destined, it may be hoped, to flow for ages. No storm of party strife can essentially agitate it. No misdirection can be reasonably anticipated: and if it should for a moment occur, it must, of necessity, be merely temporary.

From the Western Recorder.

EXTRACTS.

A Roman Catholic's Views of Honesty.

1. A child who serves his father, may secretly purloin as much as his father would have given a stranger for his compensation."—*Escobar.*

2. "Servants may secretly steal from their masters as much as they judge their labor is worth, more than the wages they receive."—*Cardenas.*

3. "A man is not bound to restore what he has stolen in small sums, however large may be the total."—*Tamberinus*

4. "A woman may take the property of her husband, to supply her spiritual wants, and to act like other women." i. e. wives and daughters may steal from their husbands and fathers, to satisfy their confessor-priest.—*Gar ionus.*

5. "It is not moral sin to steal that from a man which he would have given, if asked for. It is not theft to take any thing from a husband or father, if the value be not considerable."—*Emmanuel Sa.*

6. "After a son has secretly robbed his father, as a compensation, the confessor need not enforce restitution, if he has taken no more than the just reward of his labor."—*Francis Xavier Fegali.*

Truth.

1. "Is a witness bound to declare the truth before a lawful judge? No; if his deposition will injure himself, or his posterity; or if he be a priest, for a priest cannot be forced to testify before a secular judge."—*Taberna.*

2. If a man conceal another's property, for the support of himself and his family, when asked, he may say that he has concealed nothing. For example—A priest may equivocate before a secular judge, that he is not a competent, lawful authority to receive the testimony of ecclesiastics."—*Tamburinus.*

3. "It is lawful to use ambiguous terms, to give the impression a different sense from that which you understand yourself. A person may take an oath that he has not done such a thing, though in fact he has, by saying to himself, it was not done on a certain specified day, or before he was born; or by concealing any other similar circumstance, which gives another meaning to it. This is extremely convenient, and is always *very just* when necessary to your honor, health, or prosperity. A man who makes, whether sincerely or in dissimulation, a contract of marriage, is dispensed, by *any motive*, from accomplishing his promise."—*Sanchez.*

Blasphemy.

"By the command of God it is lawful to murder the innocent, to rob, and commit all lewdness, because he is Lord of life, and death, and all things; and thus to fulfil his mandate is our duty."

Treason.

"All theologians and ecclesiastic lawyers affirm, that every Christian government, as soon as they openly abandon the Roman faith, instantly are degraded from all power and dignity, by human and divine right. All their subjects are absolved from the oath of fidelity and obedience, which they have taken; and they may, and ought, if they have the power, to drive such a government from every Christian state, as an apostate, heretic, and deserter from Jesus Christ, and a declared enemy to their republic. This certain and indubitable decision of all the most learned men, is perfectly conformed to apostolic doctrine."—*Philopater.*

These are extracts from the most approved popish writers, and upon subjects which it would be well for the American people to look at. I have means of giving to the public further extracts, and will do so, with your permission, in the further numbers of your paper.

E. C. W.

LABOR AND SUFFERING FOR THE SALVATION OF THE WORLD.

The following beautiful remarks are reported in the N. Y Evangelist, as made by Mr. KIRK, at the late meeting of the American Board at Utica.

Mr. Kirk referred to the brethren who had spoken as the representatives to us of distant men,—of degraded, perishing men, and to their cry there must be a response. Under their appeals the strongest impression on my mind has been a sense of responsibility to Christ and to the heathen. There never was a body of men met to consult on interest so vast. Some of our ecclesiastical assemblies are of importance; their deliberations affect two or three millions of people. But we come together to legislate for the WORLD—to stretch our narrow minds and selfish hearts till they will embrace the WORLD—to lay our feeble and unskilfull hands on the springs that move the WORLD. How solemn, how everpowering the responsibility. In giving animated accounts of opening doors for the gospel, and of missionary success, the impression is apt to arise, that the cause is going on swimmingly. But I have been struck with Paul's remarkable expression, concerning his own labors for the conversion of the world: I am filling up that which is behind of the afflictions (or sufferings) of Christ. This world is doubtless to be redeemed by suffering, and when Jesus Christ took the cup he did not drink the whole, but left some drops remaining for his disciples. God has so encouraged his great work of redemption, that through the whole process there runs one grand idea—that SIN PRODUCES SUFFERING. I would not be misunderstood, to intimate that any sufferings, of men or angels even, can ever stand before offended justice as a screen for guilty man. The blood of Calvary alone can quench that flame. But, besides this, it seems to be an established appointment of heaven, that great suffering must come upon the church in the redemption of the world.—This work we have hardly begun. We have hardly troubled the borders of paganism, of popery, of Mahommedanism. When this Board shall begin to feel that it is shaking thrones, and heaving up empires, and overturning the nations, for him to reign whose right it is, then will come sufferings, to fill up that which is behind of the sufferings of Christ.—And we shall see the appropriate effects of suffering. Then we shall not see the monthly concert of prayer attended by only *one in ten* of the professed friends of Jesus. This cause must be made to come home to all hearts. The romance is yet to pass away

from the cause of missions, and the conversion of the world will be viewed, not as a thing to be desired or prayed for, or even attempted, but a *thing to be done.* The man who desires to put himself into it will be self-denying, humble, bearing his life in his hand, prepared for all events.

China.—The Ami de Religion contains the following:

"Sinister reports are abroad respecting the missions in Cochin China and Tonquin. The Christians in that country have been subjected to violent persecutions. M. Gagolin, a French missionary, has been arrested, tried, and condemned to death and strangled. Mr. Sacard, another missionary, who was for a long time kept a prisoner at Villa Real, has been sentenced to bear the Cangue, and it is feared will die under the burden. A Spanish monk and two priests, also engaged in the mission, have been condemned to death. The other missionaries have either fled, concealed themselves, or are in prison. The shepherds being thus dispersed, the flock has become an easy prey. Several Christians have been arrested. A General Officer has perished under torture. The king has issued an edict declaring his resolution to annihilate the Christian religion."

MODE AND EFFICACY OF POPISH BAPTISM.

Chardin, the celebrated traveller, visited the Catholic mission establishment in Mingrelia, in 1672.—While there, he often witnessed the ceremony of baptism, as administered by the priests, whose only spiritual labor was the clandestine baptism of children; this they performed in every house they entered. They did it frequently by calling for water to wash their hands, and then while wet, putting them upon the forehead of the sick, as if to ascertain their disease, or shaking them into the faces of the well as if in sport. For they thought if only a drop of water touched the child while the formula of baptism was said mentally by themselves, it was enough. The child who a moment before was an heir of perdition, thus becomes a candidate for heaven! The priests doubtless believe that it has the same efficacy now, and hence their eagerness to administer it upon persons in the agonies of death.—*Wes. Jour.*

Eleven Hundred Testaments.—A clergyman put a small tract into the manufacturing establishment of a gentleman of much property and influence. He read it—was awakened—became a follower of Jesus, and went about doing good to his neighbors. He put in circulation 1100 Testaments, and was instrumental of the conversion of two popish priests.

"Behold how great a matter a little fire kindleth!" By the distribution of a single tract, an amount of good was accomplished that will operate for the advancement of Christ's kingdom, till time shall be no more. Who is not ready to exert himself, when such success may crown his feeble efforts?—*S. S. Instructer.*

The Editor of the Churchman thus speaks of the Editor of the Catholic Herald:—

"The editor, when he first began to "report progress," had the grace to preface any remarks of his own with an "if we may be allowed," &c., but he now thrusts himself forward as chief in the controversy. He forgets his place. Our concern is with Mr. Mason, and not the editor of the Herald.—What we said a year ago, we say now, we would as soon argue with a madman, as with the Romanists. Our aim is "to bray them in the mortar,"—to expose, in short and pointed paragraphs, "their mystery of iniquity" in all the multifarious complications of its deceit and tyranny, and thus do what we can toward the circulation of truth. But we have no fancy for chasing men who live in quicksands; who pretend to believe revealed religion, and yet deny the revelation to be the rule of faith; who affect to reason, and yet reject the testimony of the senses.—We consider the Romish system to be

"A monster of such hideous mien,
As to be hated needs but to be seen;"

and we aim only to exhibit its deformities in plain colors.

The Editor seems hardly to know how to treat us. He affects to be surprised at our distinction between the infallibility and the indefectibility of the church. We believe in his surprise about as much as we believe in the tender mercies of the inquisition. Such talk may do from Mr. Mason, but it won't do from a thorough Romanist. He tells us of our "inconsistency;" we promise to give him proof enough of our consistency, but it must be in our own way and not in his. He affects to sneer now at our "piety," and now at our "equal readiness to write on all subjects." To cure him of uneasiness on the former point, we advise him to read the Bible, and on the latter we commend him to the fable of the sour grapes. He sees well enough our policy, he will find we are no more to be diverted from it by the cunning of the Catholic Herald, than by the vulgarity of the Catholic Diary."

MISSIONARY TO THE FRENCH IN CANADA.

An appeal from the Rev. G. W. Perkins, of Montreal, to the evangelical churches of Switzerland, in regard to the religious wants of Lower Canada, was not made in vain. It reached the heart of the Rev. Louis H. S. Oliver, pastor of a church at Lausanne, Canton Vaud, Switzerland; and he was so much moved by it as seriously to ask the question, Shall I go? Although surrounded by a most pious and attached people, and enjoying the sincere esteem of Christians of many nations to whom he was known, he felt that he could sacrifice all for the sake of the perishing. With the approbation of his wife, a person of kindred spirit, he laid the matter before his congregation, and they, after prayerful consideration, and in the midst of tears, were convinced it was their duty to give up their beloved pastor for the sake of those who are so much more needy than themselves.

It ought to be remembered also, that there is a very great lack of evangelical ministers in France, and Switzerland too, and that this self-denying church is liable to experience great difficulty in supplying the vacancy. Mr. Oliver was taken under the patronage of the Swiss Missionary Committee, and has arrived in New York, with his wife, on their way to Canada. He is about 36 years of age—a man of uncommonly pleasing address—speaks English tolerably; and brings letters testifying what his conversation confirms, that he is richly endowed with the Spirit of Grace.—*N. Y. Evan.*

Western Reserve College.—Our brother of the Christian Mirror, is referred to the statements of Mr. Coe, in the W. R. Synod, respecting the non-payment of subscriptions to the college, in consequence of the introduction of abolition principles under President Storrs' administration. If it was right for some New York merchants to withhold subscriptions for one institution on account of anti-slavery, would it be wrong for others to withhold theirs from another in consequence of the violent expulsion of similar principles?—*Evangelist.*

From the Southern Religious Telegraph.

"VERY COLD,"—IT IS TRUE.

Bro. Converse,—

To enquire about the state of religion, a very general answer is, "Very cold." Why is this reply given? Those who give it will say, "Because it is true." Well, I suppose it is true. Every body who goes where Christians are in the habit of crying, "Very cold—very cold," will find it true. Listen to them talking one with another, they say nothing about the kingdom of Christ, they are *very cold.*—Ask them a two faced question, such as, What is the state of things among you; they are sure to understand you to speak about the world; and accordingly will scratch their heads, and draw a deep sigh—*ab ime pectore*—"Ah, very dull; corn, flour, tobacco, or cotton, is selling very low, for almost nothing." *Very cold, it is true.* Their thoughts seem to be dwelling principally on the world and its perishing vanities, and they suppose every body else thinks and feels just as they do. But remind them that you are talking about the church, they will look astonished. "Ah! we are very cold." It is true. They cannot well be charged with falsehood on that point. The declaration need no further proof.

But some seem to think that they will warm themselves, and every body around them by the exercise of repeating, on all occasions, "Very cold."—These persons very widely mistake. This expression, and the man who utters it, are two great lumps of ice. They must either be melted, when brought into contact with other articles, or they will freeze every thing else. Let a few in a church begin to cry, "Very cold" and they will soon either freeze the church, or the church must thaw them—they are very cold. Ah! it is very true. When Christians find themselves cold, they should go to the fire and warm, and then go and warm all that seem cold. If any body who is cold reads this—let me say to you, do not make others like yourself—go to the Saviour and have your heart fired with love.—Do not disgrace religion, sin against God, and ruin souls. This is just what you are doing. The worldly minded professor of religion does more mischief in his neighborhood than a whole dozen of infidels.—He is the devil's most faithful servant.

Yours, in Christian love. S.

French Society for the Abolition of Slavery.

About the middle of August, as we learn from Le Semeur, a Society was formed in Paris, for the special purpose of promoting the abolition of Slavery in the colonies of France. It originated among the members of the Chamber of Deputies. The society will act on public opinion by its publications, and thus prepare the way for the adoption of the necessary laws.—*Bost. Rec.*

From the Christian Gazette.

LATE INTELLIGENCE FROM BRO. KINCAID.

Ava, March 25, 1834.

Dear Bro. Dagg,—

You will probably have received my letter of October last, but since that time, I have received several numbers of the WORLD, which I suppose you forwarded; I have read them with great pleasure, and should be glad to have such a feast often. Since that time, I have received one magazine; it is true I have but little time to spare, yet it is exhilarating to take a peep now and then at the doings of the civilized and Christian world. It does me good to read the names of those with whom I once associated; to know they are still alive and laboring on the side of Christ. One whom I loved and greatly respected has gone to his rest. Bro. Jones possessed a most lovely spirit, a clear understanding and a guiltless heart. When the news of his death reached me, which was only a few days ago, I felt distressed; the grief of his beloved wife, and your sorrow, all presented it before me; he is now in heaven, blessed with the unclouded presence of Jesus, and walking the mount of God along with David, Isaiah, Paul, and all the redeemed of every land.

Nearly four years have now passed since I left Philadelphia; the time appears very short, every day brings along so much labor, labor too of so much urgency, that I have no time to cherish a desponding thought.

The climate of Ava I find very trying to the constitution. In Maulmein and Rangoon, the nights are cool, and much of the time you have fresh breezes from the sea, but here for about nine months the heat is uninterspersed by a single shower of rain, or hardly a breath of wind; after perspiring the whole night, you rise in the morning as much exhausted as when you lay down. Besides, the streets are not paved, and the dust rises in clouds so as to be nearly suffocating. Thousands of the inhabitants have been swept off in a few weeks past, by the small pox; we often see them carrying three persons rolled in one mat, to the place of burning. Some houses near us, where four and five persons lived, are now left desolate, all are dead. In this disease, Burman physicians never administer cathartics, and never allow the clothes to be changed, the patient to be washed, or fresh air to come to his room, and to this course of treatment I attribute the malignant nature of the disease in this country; nine out of ten die before the ninth day. I had four school children taken down with the small pox, and I determined to pursue a different course, though their parents could hardly be controlled; I kept their bowels gently open, had them kept clean, gave them wholesome diet, and kept them constantly in the air: they all did well, being hardly confined at all; these facts excited attention, and many came begging for medicine; having very little of the stock I brought from America, I was obliged to refuse them.

By communications made to the Board, you will learn particulars relative to Ava. Bro. Cutter arrived the 1st of January, and immediately put the press in operation. For ten months, the gospel has been preached publicly, and books to a large amount have been distributed in this city and the neighboring towns. One of the Woon-Gees has often threatened, and twice he has delivered a pretended order from the King, directing me to leave the empire. From other officers of government, I have learned that it was not the king's order, and of course paid no attention to it. The other day we were summoned to the Royal Court, and questioned with much precision. Such things we must expect, but if the door is not shut we will rejoice. We have a number of interesting inquirers; we have a small school for boys, and if we had the things necessary, Mrs. K. and Mrs. C. could have a large school of girls from among the first families in the city.

Will the sisters in your church make up a small box having scissors, needles, thread, thimbles, remnants of chints, and such like articles? Here nothing of the kind can be obtained. If we can get schools agoing, it will do much towards gaining the confidence of the people, and thus further the cause of Christ.

Four have been baptized, and two others are expected soon. In your supplications before God, plead for Ava, this great city, full of idolatry. I often feel that the time of Burmah's deliverance is near at hand.

As I have had but a few minutes notice of this opportunity for sending letters, you will excuse the brevity of this note.

Remember me affectionately to Mrs. Dagg, and the family, also to other dear Christian friends in Philadelphia. I wish to hear from you all very much; to know how the Missionary Society is prospering, and to learn if new churches are rising up in the middle and western part of the State. I hope to hear that your health continues to improve. In much haste,

From your affectionate brother,

E. KINCAID.

P. S. I wish some good man who understands medicine, would put me up an assortment of good medicines, labelled. I am obliged to give medicines to officers of government almost daily. I have obtained some from Bengal, but it is very expensive.

The request contained in the above note, after the affecting representations which the letter contains of the sufferings of the poor Burmans for want of the medicine which is needful to the body, cannot fail, we think, to arouse some benevolent apothecary to be "neighbor" to them. How much good may bro. Kincaid do if he is amply furnished with the means of becoming physician for bodily as well as spiritual malady, beyond what he is now able to accomplish.—*Ed. Chr. Gaz.*

From the N. Hamp. Bap. Register.

BAPTISM AT NASHUA.

We have the pleasure of informing our readers, that on last Lord's day, Rev. Mr. Nott, of the Congregational Church was baptized by bro. Pratt, pastor of the Baptist church in that place.

The season must have been one of very peculiar interest, both to the candidate and administrator, for in them while performing the gospel ordinance, was fulfilled the prediction "the watchmen shall see eye to eye." And may these watchmen lift up their voice in defence of primitive truth; with the voice together may they sing, and, united in the principles of the gospel may they hold out the true light from the walls of Zion.

Although an impartial and prayerful investigation of the subject of baptism, free from prejudice and the influence of education, may be somewhat dangerous in the view of many, yet the course is perfectly safe; and, from the fact, that it leads to truth, if rightly followed, we are induced to recommend it to many of our brethren in Christ, who are somewhat disturbed in their own minds, and who are frequently led to almost any expedient, by the perplexing questions of the enquirer, or the candidate for church membership.

From the Chr. Index.

Macedonia, Merri. Co. Sept. 23, 1834.

Dear bro. Mercer,—

The Lord hath done great things for us here in this new part of Georgia, whereof we trust we are glad. A short history of the progress of this refreshing season among our churches may be interesting to our readers. Below, I give you a succinct account of the additions by baptism to the several Churches.

The revival began at Bethel, Muscogee Co. and a number not known by me were baptized. Then at Mountain Creek, 69—at Shiloh 36—at Bethlehem 66—at Hamilton 50—at Beach Spring 15—at Mount Moriah 40—at Bethel, Muscogee 50—at Columbus 100—at Valley Grove, in Talbot, near 50—at Concord 70—at Union 42—at Talbotton, over 60—at Macedonia, by me, in Merriwether, 21—at Cane Creek 20—at Fellowship, in Upson, near 30—at Bethesda, near Thomaston, over 70. In all the above items, I may not be perfectly correct, as some of them I have from the memory of brethren living at those churches; yet many of them are from what I have known as an eye witness.

The work is still going on at the above places. At nearly all of them the meetings have been protracted. The Lord seems to own such efforts; and indeed they seem to supercede entirely the necessity camp meetings, (if under any circumstances, camp meetings are necessary.)

I have attended a number of these meetings. It is pleasing to see the unanimity and good feeling that prevail in the churches. There is more brotherly love among the ministers—more zeal, and more perseverance—and I may say, more faith and good works. The preaching has been plain and sound. The good old way of "salvation by grace," alone, has been the theme. Poor self has been laid in the dust, where it ought to be.

REVIVAL IN STONINGTON, CT.

"The cloud of mercy which has been hanging over Hopkinton, Lebanon, and Mill Town, has for some days overshadowed Stonington, and distilled its blessings upon the people.

We commenced a protracted meeting on the last Sabbath in September, and continued it eight days, and though the farmers had much to require their presence at home, yet they resolved to leave all, in obedience to the command of Christ, and "seek first the kingdom of God and his righteousness." And not a few have sought with their whole heart, for they are now rejoicing in the hope of the glory of God. Such seasons as we have had, never before were witnessed in this place. The members of the church with deep feeling confessed their faults to each other, and to the world; this prepared the way for God's word to have free course and be glorified. Soon after this state of feeling was manifested by the church, and the impenitent witnessed the solicitude Christians evinced by their prayers and exhortations, for their salvation, they could no longer conceal their anxiety for themselves.

On the third day, it being evident that many felt the importance of their soul's salvation, they were requested to manifest it by coming to the anxious seat; and O, sir, with what thankfulness to God did our breasts glow when we saw the youth of 10, with others far advanced in life, pressing forward, and saying in the bitterness of their hearts, pray, O do pray for me. I am undone! What must I do to be saved? I should judge more than a hundred have at various times presented themselves for prayer; 12 have dedicated themselves to God for time and eternity. More are ready, and the work is progressing; we continue to hold frequent meetings in the evenings.

One touching circumstance I wish to relate; an affectionate wife beholding so many going forward to ask the prayers of God's people, and seeing her husband by her side, apparently careless and unaffected, could suppress her feelings no longer, for she loved him, and rising before the assembly with touching eloquence addressed him, "For heaven's sake, my dear husband, look up to God!" and then with a streaming eye and heaving breast she requested all who loved God to pray for his salvation. The effect on all present was astonishing, and I believe it moved his heart, for next morning, much to our joy, he was one of the first on the anxious seat."

[*N. Y. Bap. Rep.*

Revival in Norfolk.—Our Methodist brethren in Norfolk, have recently enjoyed a gracious revival. A large number have been converted and added to their churches.—*Va. Rel. Herald.*

We are informed that Rev. Mr. Nott, of Nashua N. H. was baptized last Lord's day by Rev Mr. Pratt, Pastor of the Baptist church in that place. Mr. Nott continues to preach in his former house to a large majority of that church and people.—*Chr. Watch.*

COOS MISSION.

Dear Bro. Worth,—

I enjoyed a very interesting season at Milan, last Lord's day. Twelve received the right hand of fellowship, all of which have been baptized since our protracted meeting in that place. Nine of them were between the ages of 12 and 19. It was truly interesting to see so many of the dear youth, consecrating the morning of their days to the service of the great Prince of Peace.

E. MEGREGORY.

Northumberland, Oct. 23, 1834.

LIBERALITY TO THE BURMAN MISSION.

Letter from Mr. Nesbit to Mr. Judson.

Darwar, (India,) Oct. 21, 1833.

My dear Mr. Judson,—

I was much disappointed to find your last address contained no letter, nor late report of your proceedings. I have read the "Cry from Burmah," and do myself the pleasure to answer it, by an order for one thousand Madras rupees, which may it please God to accompany with his blessing.

Yours, affectionately,

J. NESBIT.

Installation at Marblehead.—The Rev. Nathaniel Hervey, late pastor of the Baptist church in Meriden, Conn., having accepted the unanimous invitation of the Baptist church and society in Marblehead to become their pastor, the connexion was publicly recognized on Wednesday last, by the customary religious services. The Rev. Mr. Jennings, of Beverley, read the scriptures and offered the Introductory prayer. Sermon by Rev. Mr. Stow, of Boston, from 2 Cor. v. 19—"God was in Christ reconciling the world unto himself." Installing prayer and Right Hand of Fellowship, by the Rev. Mr. Wayland, of Salem. Charge by the Rev. Mr. Holroyd, of Danvers.

Mr. Hervey is settled at Marblehead under circumstances of much promise, and it is fondly hoped that in fidelity and usefulness he will equal his worthy predecessor.—*C. Watch.*

Increasing light in China.—The editors of the New York Observer have obligingly forwarded us a slip containing the following highly interesting and latest news from China; at which every pious heart will rejoice, and it is hoped, will promptly meet the call.

LATEST AND HIGHLY INTERESTING TRACT NEWS FROM CHINA.

The following most interesting letter is just received by the Secretary of the American Tract Society, giving a history of six days' Tract distribution in the interior of China, by Leang Afa, the Chinese Evangelist. With such appeals, reiterated in the hearing of the churches, shall it be questionable whether the Society are to succeed in their proposed effort to raise, the present year, $30,000 for tracts in foreign and pagan lands? And yet nearly $25,000 remains to be raised before April 15, when the Society's year closes. Will the churches present to the Lord their good wishes and their prayers *only*? Shall not the *funds* be raised, and remitted? Will any minister or Christian excuse himself? Will any postpone their efforts, when the year will expire within a little more than five months?

Canton, April 12, 1834.

My Dear Brother,—

An experiment of the most interesting description is now making in this part of China. A gratuitous distribution of books, on certain occasions, to a limited extent, has long been practiced in this country; but never until very recently, have Christian books been liberally circulated here without money and without price. Only a few days ago, (the 23d ult.) on his return from his 5th voyage along the coast, Mr. Gutzlaff assured us that the demand for books in the places he had visited, was *greater than it had ever been before.* With equal eagerness are Christian books sought for in this neighborhood, as you will see by some brief extracts which I subjoin from an account of a visit to Chaou king-foo by the evangelist Leang Afa. He took with him 1,500 copies of the Scripture Lessons; each copy is divided into five volumes, which are of the common size of Chinese books.—These 7,500 volumes were printed at the expense of your Society, as *Scripture Tracts.* Besides these, Afa had with him a few copies of the New Testament, and about 3,000 small tracts, two-thirds of which were single sheet tracts—these latter Testaments and Tracts, were furnished him by Mr. Morrison, the son of Dr. Morrison.

Chaou-king-foo, or the department of which Chaou-king is the capital, is situated 50 or 60 miles due west from Canton, on the banks of the river which flows by this city. The department of Chaou-king, (which in extent of territory is similar to a county,) is populous, containing, probably, a million and a half or two millions of inhabitants; it is divided into 13 keens, or districts, which are similar to large townships. It was from these districts that young literati were assembled at Chaou-king for examination, which formed the occasion of Afa's going thither for the purpose of distributing books. He embarked in a boat on Saturday the 22d ult. and arrived at Chaou-king on the morning of the 26th, and went immediately about his work, which he continued for six successive days. He was accompanied and assisted by a young man, a fellow laborer. A few of his books were given away in private, but the greater part of them were distributed in the most public manner; I will subjoin the number which he thus circulated each day, making no distinction between a volume and the small sheet tracts, but counting each as one tract.

On the first day, 1,813 were distributed; "and when this was done," says he, "a great many of the literati received them with joy. And many, fearing that they would be all distributed before they could obtain copies, rushed forward, with violence, to seize the books; and when they had obtained them, their joy was excessive; they highly extolled our conduct in distributing so many books among the people, and said we were surely among those who reverenced the gods and loved virtue."

On the second day, 3,731 were distributed. "When the students knew that we had books in our boat for distribution," says Afa, "they came with many other persons, in order to receive them. I had great pleasure in supplying them with copies of the different books; I gave the most to those from Kwang si, and to those from the department of Ting-chow, (adjoining Chaou-king on the west,) all these persons received the books with extreme gladness and thankfulness. There were some presented money, desiring to purchase copies of the different books; and there were others who strove to obtain several tens of copies.

On the third day, 2,752 were distributed. The literati and merchants, and other people from the boats far and near, came to obtain the books. And there were some who wished to know what doctrines they contained. I told them that they were chiefly selections from the *True Classic,* the Holy Book, (the Scriptures,) and contained doctrines in the highest degree important to men; advising them, first of all, to adore the great Lord of Heaven and earth, and then to believe in the Saviour of the world, in order to obtain the salvation of their souls. There were others who did not ask what the books contained, but grasped them and went away."

Chinese Preaching—or Leang-Afa explaining Christian Doctrine.

"In the afternoon of this day, there was one man came, whose surname was *Tsae,* and wished me to explain to him the contents of the books. I then discoursed to him in order concerning the doctrines of the heavenly kingdom. I began by speaking to him of God, the creator and ruler of heaven, earth, and all things,—who controls, protects, and nourishes all men throughout the whole world. While I was talking to him about these things, several persons came on board our boat to hear what I was saying. Tsae having now listened for a considerable time, said that [illegible] this religion was very excellent; but now he requested that they might hear more [illegible] its merits, the origin of this mysterious doctrine. I then told them that it was given by revelation from God, and was originally confined to Joo-te-ah (Judea;) and that because the people of that nation would not preserve and obey it, and with singleness of heart reverence and worship the great Lord of heaven and earth, but rebelled against him, and paid their adorations to every kind of idols, he dispersed the people of that country, and spread abroad this doctrine to other nations. We who believe this true religion, assist each other in printing and distributing these books in order to persuade men to believe the truth, and so escape misery and obtain happiness. I entreat you to read and meditate on these books with carefulness, then you will gain some knowledge of their profound doctrines, but otherwise you will not be able to understand them. While Tsae and the others were listening attentively to my words, and seeing a great number of persons on the shore looking and trying to hear what was said, and fearing at the same time that a multitude would collect and so create disturbance, Tsae said to me, that this religion was very good, but that he feared so many persons collecting together would create confusion, and that he would therefore retire; he requested that he might come another day and renew the conversation, and then bowed and went away, and the multitude dispersed."

Conversation with four Students.

On the fourth day 1200 were circulated. "After these were distributed," says Afa, "four students came to converse with me on the subject of the religious doctrines contained in the books; and I discoursed to them out of the Scriptures concerning the great Lord of heaven and earth, the soul, the judgment, and the final awards of the righteous and the wicked. I assured them that both the heaven and the hell of the Budhists were false; and I told them that men were required to believe the holy Scriptures, and that then they would obtain happiness and escape misery. When the men heard these things they commended us for propagating this good and true religion. The conversation being now ended, at their request I supplied them with copies of all the books, which they received with joy; and after expressing their thanks, took leave and went away. At four o'clock on the same afternoon, a military officer sent one of his servants to ask for a set of the books, and I gave to him also a copy of each."

Failure of Books.

On the fifth day 1000 were distributed, and 550 on the sixth day. "During this last day," he says, "a greater number of persons came for books than on any of the preceding days; BUT, ALAS! THE BOOKS WERE WANTING: all that we brought with us had been distributed. Had we many thousands of copies, they might all be distributed at one of these examinations."

Early the next morning, April 1st, Afa and his friend left Chaou-king, and arrived here in the evening of the next day, rejoicing in the good success which the Lord gave them in publishing abroad his Gospel. This success greatly encourages us, as it will you and all those who are engaged in the promulgation of the Gospel. We felt considerable anxiety for Afa during his absence, and daily interceded in his behalf before God.

Yours, in Christian love,

E. C. BRIDGMAN.

Remittances may be addressed to WILLIAM A. HALLOCK, Corresponding Secretary of the American Tract Society, No. 150 Nassau-street, New-York.

Extract of a letter to brother Samuel Chapman, of this city, dated

Milltown, N. Stonington, Nov. 3, 1834.

Dear Brother Chapman,

I trust it will not be uninteresting to you to hear of our affairs at this time. Having spent many precious seasons with this people, and having in days past identified yourself with their spiritual interests, the intelligence which I have to give you, I trust will be "good news," and like "cold water to a thirsty soul."

We have recently enjoyed, (as others have told me,) the most powerful revival of religion, that this place ever saw. The spirit has come down amongst us, "like a rushing, mighty wind," filling, for a time, apparently the whole place. You probably noticed not long since in the "Secretary" the appointment of a protracted meeting to be held with us. Many of the brethren felt to look up to God in view of that meeting, for the descent of His Holy Spirit. The Saturday previous was our covenant meeting; and a good degree of special engagedness was manifest. Sunday, the first day of the meeting, was quite a good day to Christians; but no signs of good to impenitent sinners appeared. Tuesday, the feeling of the congregation (which was large for this place,) was tested by the "anxious seat." A number came forward for prayers. This, under God, gave a spring to the slumbering graces of God's people; and from that time, the work continued to *widen* and *deepen* in the church, and among the unconverted. Wednesday was a day of God's manifest power. His awful majesty seemed to fill the house. Every soul seemed solemn as the grave, while a sense of Jehovah's presence was depicted on every countenance. This day, and subsequently, was a heart-searching time among professors. Many of them passed whole nights without sleep, in agony of soul on account of their heart-backslidings from God. But God delivered them, and again brought them to rejoice in His love:—and such spirit-stirring confessions as fell from their lips, I never heard.

Two or three half days were taken up by the church in confession, exhortation and prayer; and the large congregation appeared perfectly satisfied to have no *other* preaching. The broken-hearted confessions of Christians, I reckoned among the principal means of carrying on the work. When they felt to come forward and acknowledge to the world their backslidings in the cause of truth, it seemed like the breaking away of a dam across a mighty river; and the waters began to flow. Conviction, deep and pungent, was then carried home to sinners, and they trembled and cried for mercy from their offended Maker. It was an awfully solemn time with the inhabitants of this place. Nearly all business was suspended, and each and all appeared intent upon nothing but to secure an interest in the Lord Jesus Christ. A large mass of mind was on the move, evincing the presence and power of an agent who alone can give life to the dead. At one time upwards of 80 took the anxious seat; but almost the whole assembly appeared more or less affected.

The meeting continued 8 days. Towards the last of it the work began to decline. The shower appeared to be passing away. And now—we mourn to say it—the work has ceased, unless it may be now and then *one* that is secretly anxious about the soul. But the harvest is precious. The gleanings are now being gathered in. There have been 33 baptized with us, (6 yesterday,) beside a number that have united with the Congregational church, and with the new Baptist church on the Flats, so called. In the whole that have been converted, I should judge that there have been between 60 and 70, and perhaps more. What is rather unusual, of those who have united with us, there has been about an equal number of males and females. Commonly, there have been more females than males. But God has given this church a goodly number of young men—the strength and hope of community. To them we are looking for the future pillars of the house of God.

Among other means which were employed, that of Christians publicly requesting prayers for their friends, present and absent, was specially owned of God. In one instance, prayers were requested by a young brother for his half-sister who was present. The cir-

cumstance immediately fastened deep conviction in her conscience;—and I believe she has since obtained hope. Another young brother, who is now in the Hamilton Theological Seminary, with weeping eyes, requested prayers for an ungodly mother, and brothers and sisters. None of these were present. But since his departure, that mother has become the hopeful subject of [illegible], and since *that*, a fine promising young daughter of his, has obtained hope, and been baptized. These instances of the prevalency of prayer, might be multiplied; but I must forbear.

But what crowns the whole of all of this, is, the work was evidently the *work of God*. The preaching of the *Cross* triumphing over all the means, and laying human device and human calculation prostrate in the dust! Never did I apprehend so clearly the meaning of that passage—"I will destroy the wisdom of the wise, and will bring to naught the understanding of the prudent." Yes, my brother, we may carefully and nicely lay *our* plans of operation, but, unless devised with humility and submission to God, they may all be frustrated. "Order," we know it is said, "is Heaven's first law,"—but what *we* call order, may be confusion in God's sight,—and vice versa. I make this remark, with reference to the *means* which God was pleased most to bless amongst us. Preaching, sometimes, seemed to be needless;—but broken prayers, confessions and exhortations, did decided execution.

Yours truly, FORONDA BESTOR.

CHRISTIAN SECRETARY.

HARTFORD, NOVEMBER 8, 1834.

SOUTH BAPTIST CHURCH IN THIS CITY.

It was judged by many of our friends in this city, last spring, that the providence of God called upon them to open a second Baptist meeting. And being fully convinced that the religious interests of the church and city required such a step, they commenced public worship at Franklin Hall, in May last. Prayer meetings have been held at various times, to seek the Divine direction and blessing in this enterprise; and such has been the encouragement attending it, that it was judged expedient, a few weeks since, that a church should be organized. Accordingly, fifty-two brethren and sisters united in requesting of the church a letter of dismission, for the purpose of constituting a new church. This request was granted; and those brethren and sisters, on Tuesday evening, October 21st, solemnly covenanted to walk together as a church of Christ, by the name of the South Baptist Church in Hartford. At their request, a council was convened at the Conference Room of the Baptist meeting house, Lord's day evening, 26th ult. to examine their proceedings, and, if judged proper, to extend to them the fellowship of the church.

After the usual examination, it was unanimously voted that the brethren and sisters calling themselves the South Baptist Church in Hartford, be recognized as a church of Christ in gospel order. Bro. Davis preached, and Bro. Cookson offered the prayer, at the public recognition of the new church, and also presented the right hand of fellowship. The services were performed in the Baptist meeting house. The sermon was from 1 Tim. iii. 15, "The church of the living God, the pillar and ground of the truth."*

We copy the concluding remarks of the address, to show the entire harmony and the fraternal spirit by which this new organization has been characterized.

"The providence of God seemed to unite with prophecy, in saying, 'Enlarge the place of thy tent, and let them stretch forth the curtains of their habitations; spare not—lengthen thy cords and strengthen thy stakes'—and his blessing on your incipient efforts inspires confidence in anticipating the happiest results.

It is a cause of joy that this separation is not a schism. It owes not its origin to alienation of affection, or difference of opinion on any subject. We part, brethren, as we have "dwelt together in *unity*"—in undiminished friendship and unbroken harmony. The pain of separation is mitigated, also, by the facts, that you are still to be in the midst of us; that the location of your intended place of worship is only at convenient distance from ours—that for this contiguity we may still look to you for friendly co operation in all the general objects of the denomination to which we belong. And as union is power, we trust it will be found that 'two are better than one.'

I have not time, this evening, to present any encouragements, in addition to those which you may infer from the past history of our churches—illustrating and confirming the promise, 'A little one shall become a thousand, and a small one a strong nation.' Nor can I impart all the direct counsels which would be suited to this moment of thrilling interest to us all; but I cannot avoid barely naming a few things essential to *your future* prosperity as a distinct church of Christ. 'Walk in love' towards each other—love as brethren; be pitiful, be courteous.' While your number is small, you will have the advantage of a more intimate acquaintance with each other's joys and sorrows. Improve it to draw more closely the bands of paternal affection. 'By this shall men know that you are the disciples of Christ,' and many be induced to join themselves to so united, so amiable, and so peaceful a community.

Though your immediate connexion with the church of which you have all been members is now dissolved, yet let not this fact break the 'brotherhood between Judah and Israel.' 'Let brotherly love continue' between the two churches. Let no jealousies or envies mar our peace and happiness; but let the prosperity of one be regarded as the prosperity of both; the adversity of one the adversity of both. God is able to make us both prosperous, and the uninterrupted harmony of both will be one of the most important means of securing his blessing. 'But if we bite and devour one another, we shall be consumed one of another.'

You profess to be 'the church of the living God;' be then *living members* of that church. 'As *lively* stones may you be built up, a spiritual house; take heed lest there be in any of you an evil heart of unbelief in departing from the living God.' Let a warm and active piety be one of the prominent characteristics of the South Baptist Church.

You profess to be 'the church of the living God,' then 'serve the living and true God.' Let him be constantly worshipped in his temple, 'which temple ye are.' Be careful to know, by consulting his own word, 'how to behave,' in this church, and maintain a holy, impartial, healthful discipline.

You profess to be 'the church of the living God;' then like the primitive Christians, 'trust in the living God, who is the Saviour of all men; especially of them that believe' or confide in him. Trust in his Spirit to give efficacy to the means which you may employ. It is only by walking in his fear, and in the comfort of the Holy Ghost, that you can reasonably expect to be multiplied.

You profess to be the 'pillars and ground of the truth;' 'contend then, earnestly for the faith once delivered to the saints.' The Waldenses, from whom you have descended, were 'sound in the faith,' holding with unyielding grasp what have been generally styled 'the doctrines of the Reformation.' Bind these sentiments to your hearts, let them be as 'frontlets between your eyes,' and when modern philosophical subtleties assault you, take your stand, like the ancient Scythians, at the graves of your fathers, and resolve not to yield to your enemies but in death. The practical influence which I desire this brief history of the Baptists to have upon you, and all present, is expressed for me by Paul, and with his exhortation, I close, 'Be ye followers of them who, through faith and patience, inherit the promises.'

* The subject of the discourse being the fifth in a course of lectures, was "The Origin and History of the Baptist denomination."

We have received a note from brother A. D. Watrous, in which he says, "I would acknowledge the loving kindness of God in increasing the strength of religious feeling in New Britain. Believing that God has heard the prayers of the churches, offered according to a former request in the Secretary; he would renewedly ask every Christian who feels interested for Zion, to enter into their closets once more, and pray for the people of that place. The good work is going on: many are anxious."

Public Sentiment. On the subject of the sin and injustice of Slavery, an increase of feeling in the public mind is every day manifested. Of this fact, it is thought there can be no doubt. A State Anti-Slavery Society was formed in Maine, on the 15th day of October last, upon principles which cannot be condemned upon right reason. The following resolutions seem clearly to justify this remark.

Resolved, That in all our efforts to procure the abolition of slavery throughout these United States, we utterly and solemnly disclaim all feelings of hostility towards our fellow citizens and brethren who hold slaves; and we believe we are laboring for their good in the most direct way when we labor for the immediate and entire extinction of slavery.

Resolved, That this convention regret and heartily condemn any unkind or unchristian language which may have been used by any of the friends of emancipation or their opponents; that we disclaim all responsibility in regard to such language, and sincerely hope that "all bitterness, and wrath, and clamor, and evil-speaking," may be utterly abolished, with all uncharitableness.

Unanimously adopted.

Resolved, That this convention considers the practice (by no means uncommon) of individuals going from the free to the slave states, and there becoming the holders of slaves, as a crime against God of a deeper dye than if they had been born and educated in the midst of slavery, and deserves the unqualified condemnation of every friend of liberty and religion.

Unanimously adopted.

On motion of Rev. Mr. Pomroy,

Resolved, That while this Convention are fully aware that the peaceable abolition of slavery in this country will require the legislative action of the slaveholding states, they utterly disclaim all intention and purpose of forming a political party, and that they shall consider the object of anti-slavery associations accomplished, when the public sentiment of this nation on the subject of human rights shall be in harmony with the great principles of God's law.

The preamble to their constitution, and the articles of that instrument, avow principles and objects which guarantee the slave holder against all interference but with his mind and conscience, and against an illumination of *these*, we know not with what shield, either our Creator, our country, or natural rights has invested him.

Convention Minutes.—Churches can be supplied with these minutes, and with the Minutes of the Hartford Association, by calling or sending to this office.

PHRENOLOGICAL LECTURES. Mr. Jones, (last from Portland,) is now delivering a course of lectures upon this subject, in the Centre Conference Room in this city.

COMPREHENSIVE COMMENTARY.

Extract of a letter to Rev. Joseph A. Warne.

Dear Sir,—

At the late anniversary of the Boston Baptist Association, the following preamble and resolutions were unanimously adopted, viz.

Whereas it must be highly desirable that our brethren throughout the U. States should be furnished with a commentary on the Holy Scriptures, which shall exhibit the views of the Baptist churches on all the points of faith and practice; and whereas, our brother, Rev. Jos. A. Warne, A. M. is engaged in editing the Comprehensive Commentary, for the use of said churches on motion of Rev. Jona. Aldrich, pastor of the Baptist church in Cambridge, it was unanimously

Resolved,—That this Association have entire confidence in the ability and fidelity of the editor, Rev. Joseph A. *Warne*, A. M. and do earnestly recommend to our brethren throughout the Union, to patronise and circulate the work. Also

Resolved,—That the confidence expressed in the above resolution is strengthened and confirmed by the manner in which the task of the Editor has been performed in the first volume of the work, which is now before the public.

In committing this matter of record to you for your disposal, permit me, dear sir, to add my individual testimony, and to desire upon your efforts heaven's benediction.

I am, with great respect, yours, most sincerely.

HENRY JACKSON, Clerk to the Boston Bap. Asso.

Charleston, Oct. 3, 1834.

COMMUNICATION.

"Scripture Marks of Salvation," by the Rev. Risdon Darracott, a Scottish Divine, after having passed through *sixty-two* editions in Edinburgh, has lately been published by Mr. William Watson, of this city, and is for sale by the hundred, dozen, or single copy, at his Commission Bookstore. The size of the volume, containing 36 pages, 18 mo., and the excellence of the matter, strongly recommend it to the friends of vital godliness. It furnishes, in a small compass, a valuable manual to aid the Christian in the duty of self-examination, and is well adapted for benevolent distribution by those who desire to elevate the tone of devoted piety among the professed followers of Christ. —*Courant.*

NEW YORK ELECTION.

The struggle is over, after three days of the greatest efforts ever made, the Polls have closed in perfect quietness. The greatest possible anxiety was manifested up to the latest hour last night to hear the result. The streets appeared as much thronged at midnight as is usual on a common business day. All the Wards except the Sixth canvassed, the Governor's ticket, and the result is that Governor Marcy will have in the city about twenty-three hundred majority. No other ticket except the Governor and Lieutenant Governor is canvassed, therefore it is impossible to say what is the fate of the Congress, Legislative and County ticket, but we are decidedly of the opinion that the Whig candidates are defeated.—*N. Y. Daily Adv.*

FOREIGN NEWS.

SPAIN. This ill-fated country appears by the latest accounts to be distracted by intestine divisions; while Don Carlos is still able to keep up an armed force of considerable magnitude; and against which the national troops make but little head way, if any at all.

General Intelligence.

Foreign.

From the N. Y. Mercantile Advertiser.

LATEST FROM EUROPE.

The packet ship Independence, Capt. Nye, arrived last evening from Liverpool, where she left the 24th ult. bringing London papers to the 22d. They furnish no news of importance.

SPAIN. From Madrid, we learn that the Procuradores have presented a petition to the Queen, calling on her Majesty to dismiss the Ministers, and to call to office in their stead, Gen. Valdez, and others of liberal principles. The popular voice was decidedly against the recognition of the Royal Loans.

From the German papers, it appears that the Russians are in some degree relaxing in the severity of the measures heretofore adopted towards the unfortunate Poles.

Advices have been received from Napolia, to the 27th ult. An insurrection had broken out in Arcadia, which, it was understood, had extensive ramifications in continental Greece.

Mount Vesuvius.—The most affecting details of a recent eruption of Mt. Vesuvius, have reached us. In a former account, we stated that in Aug. an eruption had taken place, which, on the evening of the 21st, began to subside. On the 27th, 28th, and 29th, new craters opened, and produced ravages awful to contemplate. Thousands of families were flying from their native land, old and young, dragging through heavy masses of heated cinders; 1500 houses, palaces, and other buildings, and 2,500 acres of cultivated land, have been destroyed by fire.

The village of St. Felix has been already abandoned.

The lava soon poured upon this place, and in the course of an hour, houses, churches, and palaces, were all destroyed. Four villages, some detached houses, country villas, vines, beautiful groves and gardens, which a few instants before presented a beautiful spectacle, now resembled a sea of fire.

On the 3d inst. nothing but cinders and stones were ejected, and every prospect existed of the eruption being soon at a close. The palace of the Prince of Attayanno, and 500 acres of his land, are utterly destroyed. The cinders fell during an entire night, over Naples, and if they had taken that direction, there would have been an end to that city.

HOLLAND AND BELGIUM.—A French paper says—"The town and port of Rotterdam have become too small for their population and commenced, but are about to be enlarged. Dutch patriots foresaw that the independence of Belgium would be advantageous to Holland, and that two countries whose interests are so different, would both gain by a separation."

Domestic News.

ITEMS, &C.

From the Alexandria Gazette.

WEST INDIES.

Dreadful Hurricane at Dominica.

By the brig Edward, Capt. Smith, from Barbadoes, we have papers from that place to the 5th ult. having left on the above day.

The islands generally continued quiet, but the laborers were very lazy, and not inclined to work when they could avoid it.

These give us an account of a most dreadful and destructive hurricane, which occurred on the night of the 20th Sept. on the island of Dominica. The works on two thirds of the principal sugar estates were levelled to the ground, the canes blown flat to the earth, and in many instances, buried in the mud and blown from the soil; every description of provisions above ground completely swept away, and the face of the country, which exhibited before the utmost luxuriance of vegetation, changed to the appearance of a general conflagration having passed over it. There are not 50,000 feet of lumber in the island, nor 100,000 shingles. Every vessel that was in the Roads at that time, shared the same fate, viz. the sloops Dolphin and Antelope, and a small sloop from Monserrat. An American schr. was driven on shore, bottom up, on the south end of the island opposite Martinique.

Throughout the whole Island, and on every estate, the most dreadful destruction took place, the full account of which would fill a column.

The northern part of Martinique has suffered severely, and many vessels have been lost. St. Pierre did not escape, and considerable loss has been sustained at Port Royal.

Great fears were entertained that the people of Dominica would suffer for the want of food, and measures were taken at Barbadoes and elsewhere, to send supplies to the suffering inhabitants.

All accounts go to show that this has been one of the most destructive hurricanes ever experienced in the West Indies.

Extract of a letter from Barbadoes, received by a commercial house in this place.

"The great measure of emancipation is working better than the warmest friends of that law could have anticipated; and from the neighboring islands we continue to receive favorable accounts of the conduct of the laborers, with the exception of the Colony of Demarara, where a good deal of indolence and apathy have prevailed.

The Pittsburg Gazette says,—"The river is nearly three feet above low water mark, and rising slowly. On Thursday evening, the Lady Madison and Lady Marshall, both departed from Louisville, with full freights. Several other boats are preparing for immediate departure."

Storm in Mississippi.—A very severe storm occurred in Mississippi, during the early part of Oct. It rained almost incessantly for six days. The Grand Gulf Advertiser of the 6th inst. states that more rain fell than was ever known to fall before in that section of the country, in the same space of time—for three days and nights, the very portals of heaven appeared unloosed, and torrents descended in copious qualities. The Advertiser adds,—

From the best information which we have been able to procure, we ascertain that the storm which prevailed here, has been general throughout the State, as far as heard from, and that great and irreparable injury has been done to the soil, as well as to the cotton. By some of the most intelligent planters, it is estimated that the cotton crop in this state has been cut short fully one half, and by others, one third.

The town of Rodney, Miss. has suffered severely by the most violent storm ever known in the country. On the first of October, says the Southern Telegraph, it commenced about 10 o'clock, A. M. and continued until half past 12 M. During that short period, the streams which run immediately at the foot of the hills, became so full that many of the houses on either side of the way, were covered with water on the first floor, to the depth of one and a half to two feet. One frame house was taken from its foundation and carried off, and more or less damage done to all the property situated within the reach of this impetuous and resistless current. We have not yet learned the injury sustained by the cotton planters, but it must be very great.

Old Wine.—A bottle of Madeira was picked up recently from the wreck of the Royal George, sunk at Spithead, Eng. in 1780, having been 54 years under water. It was in excellent condition, though covered with sea shells.

The number of passengers arrived at Quebec this year, down to the end of September, is 26,769. At New York, over 40,000.

Genteel Female Beggar.—Two days since, a genteelly dressed woman called on Mr. Thorn, a merchant of this city, represented herself to be Mrs. Hand, a member of the Presbyterian church at Whiteborough, said she had been deserted by her husband, and was without the means of returning home. She added that she had that day called on Dr. Spring, of the Brick Church, and produced a paper purporting to have been written by the Dr., which stated that he knew her to be an object worthy of assistance, had given her $2 himself, and recommended her to the charitable notice of his friends. Mr. Thorn told her to call again, and in the interval he would inquire in to her case. It is almost needless to add, that she did not call again; but yesterday morning Mr. Thorn called at the house of Dr. Ludlow, and in his parlor found the aforesaid Mrs. Hand enjoying a comfortable tete-a-tete with the worthy Doctor, who greatly commiserated her condition, she having shown him the following paper:

"I have made myself acquainted with Mrs. Hand's circumstances, and am of the opinion that she merits the assistance of the benevolent. She is deserted by her husband, is some way from home, and wished to get sufficient money to take her home. I have no hesitation in recommending her to such persons as are able to contribute to her assistance.

Mrs. E. Spring.'

The worthy doctor, who had already drawn out his purse, soon put it back, when Mr. Thorn told him that he had been to Dr. Spring, who pronounced her an impostor. Mr. T. then procured Huntington, the officer, who recognized her as a female named Abigail Ann Sherman.—*N. Y. Transcript.*

Alarming.—This morning a gentleman residing in Tremont street, was awakened by the sound of footsteps in the lower part of the house. He soon after heard a door move on its hinges, drawers opening, &c. Looking at his watch, he found the hour to be half past 12, and knowing that none of the family could be still up, he proceeded cautiously to awake his brother and a male domestic in the adjoining chambers, with a view to surprise and capture the robber. Having hastily dressed and armed themselves, one with pistols, the other with a dirk, and the other with a club, they descended carefully to the door of the kitchen from which quarter the suspicious sounds now seemed to proceed. The one armed with pistols took the lead, opened the door, and advancing with a weapon extended in each hand, presented them upon ———, a terror-stricken chambermaid, who, deceived by the moonlight, had supposed that the day had dawned, and was innocently making her preparations for the wash. It appeared that the watch of the gentleman who first took the alarm had stopped at half past 12, and that it was now 4 o'clock. It may be imagined that the armed party made a confused and rapid retreat.—[Boston Journal.

African Natural Curiosities.—The brig William Tell, Capt. Riley, from Tangiers, which arrived a few days ago, brought to this country a magnificent present of animals from the Emperor of Morocco to the President of the United States. Among these we understand is one of the largest and finest lions ever brought to America. Captain Riley, who brings these animals, is the same individual whose narrative of his captivity on the coast of Africa, his journey across the great desert, and his excruciating suffering in various ways, excited such intense interest a few years ago.—But officers of the general Government being prohibited from accepting presents from foreign powers, the disposition of this present must be referred to Congress; and in the meanwhile, we understand the lordly brute has been put into the hands of the keeper of the New-York Menagerie, in the Bowery, to be taken care of until the pleasure of Congress shall be expressed. Besides this lion, Capt. Riley brought a pair of most beautiful coal black Arabian ponies, of exceeding fleetness. They are a part of the same present from the Emperor of Morocco.—[Eve. Post.

Discovery of Indian Corn.—Previous to the settlement of the Puritans in New England, they formed parties for the purpose of exploring the country. Capt. Miles Standish, who may be called the hero of New England, commanded one of them, consisting of sixteen men. In their progress they met with several small hillocks, supposed by them to be burial places for the Indians; but as they advanced, finding many more, they closely examined them, and discovered that they contained Indian corn. Being buried in the ear, it excited their curiosity, and by some of the party it was thought a valuable acquisition; while others, who ate it in a raw state, did not relish it, and thought it worth little or nothing. They secured, however, some for the ensuing spring. Squanto, a friendly Indian, instructed them in the culture of it, and it was probably the means of saving them afterwards from famine.

Schooner Sarah.—The Calais, Me. Gazette, of the 14th inst. says that the body of Capt. Pierce, late of the schr Sarah, which was wrecked recently, and that of one of the seamen, have been found about 60 miles from the wreck, each lashed to a plank.

The North Star, published at Whitehall, says, 'The Collector at Champlain, (Gen. Thurber,) is held to bail, in the sum of $60,000, by virtue of a writ issued against him at Washington. The charges set forth are, converting the public property to his own use.'

Nobility in Limbo.—A dashing German rascal, calling himself Baron Adolph de la Weiss, has recently been swindling to considerable extent among the good people of Indiana, and went off with wonderful currency and eclat, until he ran ashore in matters pecuniary, and being under the necessity, not only of keeping up his own dignity, but that of the Baroness, his spouse, he was suspected of stealing certain valuables from the house where he boarded—was apprehended, and sentenced to three years imprisonment in the penitentiary. His lordship, after the sentence, took a dose of arsenic, in order to avoid the inconvenience of confinement in the penitentiary, but the poison operated as an emetic, and there was every prospect that he would serve out his full term of imprisonment.

Smoking in Germany.—Were it not for this most hateful practice (says Mrs. Trollope,) I should say that every thing I saw of the social habits of Germany was delightful; but this is a stain which sadly disfigures the brightness of the picture. The deplorable ha it is nowhere more lamentably conspicuous than at the Universities. It is truly sad to see these fine intelligent looking young men, with the stupifying pipe continually in their hands, and the tobacco bag slung to their button-hole.

And again: How strange are the anomalies of the human mind! In the same country where the enthusiasm of sentiment is carried to the highest pitch, and cherished with the fondest reverence, the young men scruple not to approach the woman they love with sighs, which make her turn her head aside, not to hide the blush of happiness, but the loathing of involuntary disgust.—*N. Y. Transcript.*

Mr. Stephenson, the celebrated engineer, says he will not be satisfied until the journey from Liverpool to London is made in two hours, being at the rate of 104 miles an hour. He has already travelled 40.

A nice point of law.—Blackstone, speaking of the right of a wife to dower, asserts that if land abide in the husband for a single moment, the wife shall be endowed thereof; and he adds in a note, that this doctrine was extended very far by a jury in Wales, where the father and son were both hanged in one cart; but the son was supposed to have survived the father, by appearing to struggle the longest, whereby he became seized of an estate by survivorship, in consequence of which schism his widow obtained a verdict of her dower.—[Transcript.

The Philadelphia and Trenton Railroad is now in successful operation. Two lines of cars a day are continually passing over it.

MARRIED.

In this city, by Rev. G. F. Davis, Mr. Isaac Lewis, to Miss Ann Shine, the slave from N. Carolina, recently emancipated by the liberality of our citizens.

At Wolcott, by Rev. Wm. Bentley, Mr. William Johnson, to Miss Leva Atkins.

At East Windsor, by Rev. Mr. Bartlett, Henry M. Bissell, Esq., to Miss Sarah Loomis.

At Enfield, Mr. Lathrop Wight, of Boston, to Miss Julia Maria Terry, daughter of the late Henry Terry, Esq.

DIED.

In this city, on Tuesday forenoon, the 3d inst. after a severe illness of 17 days continuance, Sarah Fellowes, aged 12 years, daughter of the Rev. G. F. Davis. On Thursday, at 3 P. M. the body was removed to the meeting house of the Baptist church, where, after singing a hymn, appropriate remarks were made by brother William Bentley, and prayer was offered by brother Henry Stanwood. The extensive sympathy awakened by this death, was attested by the attendance of a full assembly. The deceased had for three years been a member of the church under the pastoral care of her father.

In this city, Mrs. —— Marsh, aged 64, wife of Mr. Samuel Marsh.

At Bristol, Oct 29th, Mr. Noble A. Pierce, 55.

At Simsbury, Mrs. Mary Eno, aged 90.

At Enfield, Mr. Boaz Terry, aged 65.

At Cornwall, Mr. Henry W. Catlin, aged 22, son o the late Dr. Catlin, of Bethlem.

NOTICE.

THE subscriber having accepted an invitation of the New Society in Hanover parish, town of Lisbon, to preach with them this year, requests his friends to direct their communications to him at Lisbon post office. CHESTER TILDEN.

NOTICE.

THE Court of Probate for the District of Southington hath limited and allowed six months from the date hereof, for the creditors of the estate of *Anson H. Merriman*, late of Southington, deceased, to exhibit their claims for settlement. Those who neglect to present their accounts, properly attested, within said time, will be debarred a recovery.

All persons indebted to said estate, are requested to make immediate payment to

ISAAC SHEPARD, Administrator.

Southington, Oct. 28, 1834. *3w43

NOTICE.

AT a Court of Probate holden at Suffield, within and for the District of Suffield, on the 3d day of November, A. D. 1834,—

Present, LUTHER LOOMIS, Esq. Judge.

THIS Court doth direct the Administrator on the Estate of TIRZAH A. SMITH, late of Suffield, in said district, deceased, represented to be insolvent, to give notice to all persons interested in the estate of said deceased, to appear (if they see cause,) before the Court of Probate, to be holden at the Probate Office in said district, on the first day of December, at 2 o'clock, P. M., to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign-post in said Suffield, 1st Society, and by advertising the same in a newspaper published in Hartford.

Certified from Record.

LUTHER LOOMIS, Judge.

3w43

NOTICE.

BY virtue of an order of the Court of Probate for the district of Suffield, to me directed, I will sell at public auction, on Wednesday, the 3d day of December next, at 1 o'clock, P. M. at the house of Widow Hannah Spencer, so much of the real estate of SHERMAN SPENCER, late of said Suffield, deceased, as will raise the sum of $300, unless previously disposed of at private sale.

GAMALIEL FOWLER, Adm'r.

Suffield, Nov. 3, 1834. 3w43

☞ LOOK AT THIS! ☜

A VALUABLE Improvement on INDIA RUBBER SHOES, lined, bound, and soles on the outside, which makes them durable, and perfectly water-proof. This article surpasses any thing of the kind ever made. They are for sale at the old stand of Sylvester Wiley, 2 doors south of the Free Church, Main street, and at no other place in the city.

☞ India Rubber Shoes repaired in the best and neatest manner, at short notice.

WANTED,

One Thousand pairs old India Rubbers in exchange, for which a fair price will be paid.

F. WILEY, Agent.

Hartford, Nov. 8, 1834. 6w43

NEW BOOKS.

JUST RECEIVED, AND FOR SALE BY

A. S. BECKWETH,

SUCCESSOR TO

F. J. HUNTINGTON.

Hannah More's Life, 2 vols.

Sherwood's Works, 6 vols.

The Annuals for 1835, viz. Religious Souvenir, Token and Atlantic Souvenir, Friendship's Offering, &c. &c.

Atlantic Tales, by Miss Leslie.

The Boy's Own Book.

The American Girl's Book.

Memoir of J. B. Taylor.

Complete Sets of Harper's Family Library, from No. I. to LXXI.

Boy's and Girl's Library.

Mason's Musical Manual.

Selections from Fenelon.

The American Almanac for

1835.

ALSO, The Farmer's, People's, and Comic Almanacs.

J. W. DIMOCK,

Merchant Tailor,

HAS just returned from New York with a fresh assortment of Goods, consisting in part of the following, viz:—

Super Black, Blue, Bottle Green, Olive Brown, Invisible Green, Royal Purple, Polish Green, Olive Green, Drab, Mix'd, and Brown BROADCLOTHS; Black, Blue, Drab, and Ribb'd CASSIMERE, with almost every fashionable color: Super Figured Velvet and Valencia VESTINGS; Black, Blue, Green, Olive and Brown GOAT'S HAIR CAMBLETS; Crimson and Drab Serge, a superior article for Cloak Linings; Black Moleskin, Super Black Silk, and Velvet Vestings; Extra Fine yard wide Circassian; Fine White Domestic Flannel; Cloak Cords: Petersham, for Over Coats; Bindings for do.; Gloves; Shoulder Braces; Silk Purses, ☞ for Gold Coin; ☞ Tape Measures; Bosoms, Collars, Stocks, Rubber and Silk Suspenders, Wrapper Buttons, Extra Ends for Suspenders, together with every article of Trimmings kept by the trade.

☞ All orders thankfully received and faithfully executed. Particular attention paid to Cutting custom.

N. B. WANTED IMMEDIATELY, One or two Journeymen, that are good workmen.

Hartford, Sept, 20th, 1834. 6w36

POETRY.

For the Christian Secretary.

THOUGHTS suggested on hearing a lecture from Matt. vi. 33 "But seek ye first the kingdom of God," &c. by Rev A—— B——.

'Tis the first act of Wisdom's part,
To make an offering of the heart,
To Him who rules above,—
For He who rules can well provide,
Let whatsoever will betide
Those who within His mercy hide,
And trust eternal love.

He spreads His providential care,
O'er the inhabitants of air,
Observes a sparrow's fall;
He paints the flowers—he clothes the fields,—
To *man* His greatest love reveals,
And with His blood the covenant seals,—
Then seek him first of all.

Oh! wait not for the morrow's sun —
Perhaps ere then thy race is run,
And thou'lt be called to go,—
Now Mercy calls thee from afar,
Pointing the soul to Bethlehem's star,
To joys on high which brighter are
Than all things here below.

How blest to have thy name enroll'd,
In characters of purest gold,
In the Lamb's book of Life,—
To have thy Maker for thy friend,
Who will provide—who will defend,
And for thy soul His angels send,
When death shall close the strife.

JUSTITIA.

Hartford, Nov. 2d, 1834.

From the Christian Guardian.

INDIAN LOVE FEAST.

The following is the experience of some of our Indians at the Rice Lake Mission, expressed at a love feast which brother Jones and I held there, some time ago. The language is very simple, but the sentiments expressed in that language, sufficiently prove that the light of divine truth has illumined their minds and changed their hearts. They spoke in the following order.

Chief Yellow Head.—Brothers and sisters, I arise before you and the Great Spirit to declare to you how thankful I feel that the Great Spirit has spared me to see this day, and this love feast. My greatest desire is to get safe to heaven, and there to be forever happy with all those who have gone before. I always feel very thankful to the missionaries who first told me and my people the way to the Great Spirit. I always listen to their words, that I may know all about Jesus. I am happy in my heart this day. I hope to meet you all in heaven. This is all I have to say.

Emma Ramahsega said, I am very happy in my heart this day. The Great Spirit has done much for me, in bringing me out of darkness to see the way to heaven. I am glad to see our ministers and to hear their good words. I will try to be faithful as long as I live.

Chief Big Shilling.—My dear brothers and sisters, I am happy to see this day. I am happy every day in my heart. I will trust in Jesus as long as I live. This is all I have to say.

Captain John.—My brothers and sisters, I am glad to feast with you this day. I thank the Great Spirit for what I feel in my heart. I will never let the Great Spirit go out of my hands, but will hold him fast as long as I live. He has done much for me—I who was once in darkness. I love the Good Spirit with all my heart. Jesus shall be my trust as long as I live. This is all I have to say.

James York.—It is now seven winters since I first found the Lord Jesus in my heart. Before I found him, I was very poor, wicked, and drunken, and wandered about in the woods without any knowledge of the Great Spirit. I feel happy in serving him, and will try to be faithful. My trust is in Jesus who died for me.

William Snake.—My brothers and sisters, it is about six years since I first set out in the service of Jesus, and I feel glad that I am not yet tired of this good way. Several of my brothers and sisters have lately died out of my class; they are gone to the Great Spirit in heaven, where they are now praising him. I am left alone to weep over their bones; but I hope by and by to meet them in heaven. I will always trust in Jesus. This is all I have to say.

John Isaacs.—Brothers and sisters, I will tell you what the Great Spirit has done for me. Before I found him, my path was very crooked, and I was fast walking down to the bad place. I am now trying to walk strait, that I may get to heaven.

Chief Yellow Head's wife.—I am glad to say that I feel happy every day in my heart. My desire is to get to heaven, that I may see Jesus and all the good people who have gone to heaven. I will try to be faithful and trust in Jesus.

Sally Snake.—I will tell what the Great Spirit has done for me. I feel that the Great Spirit always sees my heart. I try to watch and look around me every day that sin may not get into my heart, and so cause me to fall. I am glad to see the preachers who come to tell us about the words of the Great Spirit. I always pray for them.

Chief Naningeshkung.—I am also glad to see this love feast with my brethren once more. I follow after my brothers and sisters in the good way. I was once very wicked and very poor; but the Great Spirit found me and had mercy upon me. I am glad to see our ministers. I will always trust in Jesus.

Big Wing.—My brothers and sisters, I am glad that my life has been spared to see this love feast while many of my brethren have died. I feel glad in hearing the good word once more. I owe much to the Great Spirit for what he has done for me, and have nothing to pay with. My hope is in Jesus. I hate the *fire-water*, which I once loved, and which some still love. I am glad to see our preachers, who tell us the way to heaven. I will strive to be faithful, and always trust in Jesus. This is all I have to say.

Several others expressed themselves in a similar manner. The Council house was full of Indians, and it was a truly delightful and profitable meeting. How delightful to see these people, who a few years ago were sinking under the influence of every vice which degrades human nature, into a premature grave, raised by the power of the gospel to the dignity of men and Christians. Of them it may be said, what the eloquent Watson said, with reference to the negroes of the West India Colonies. Your missionaries have dived into that mine from which we were often told no valuable ore of precious stone could be extracted, and they have brought up the gem of an immortal spirit, flashing with the light of intellect, and glowing with the hues of Christian graces." J. STINSON.

Self Deception.—Poison secretly conveyed into an antidote, must be fatal, because no further cure will be looked for. How many themselves poison their great antidote—the Bible!

A PARENT'S OPPOSITION.

It is a cruel kindness which would sacrifice the interests of the soul to a temporary pleasure; or hazard them all for the sake of his own selfishness. And yet we have reason to apprehend that the scenes of another world will tell many a story of woe in the history of the soul, touching this very point.

'I was present,' said a worthy minister of the gospel, on an occasion which introduced this subject—'I was present where an instance of this kind made an indelible impression on my memory. An accomplished and amiable young woman, in the town of ———, had been deeply affected by a sense of her danger. She was the only child of a fond and affectionate parent; and the deep impression which accompanied her discovery of guilt and depravity, deeply awakened all the jealousies of her father.—He dreaded the loss of all that sprightliness and vivacity which constituted the happiness of the domestic circle.

He was startled by the answers which his questions elicited; while he foresaw, or thought he foresaw a fatal encroachment on a hitherto unbroken tranquility. Efforts were made to remove the cause of disquietude; but they were such efforts as unsanctified wisdom directed. The Bible—at last—O how little may a parent know the far reaching of the deed, when he snatches the word of life from the hand of a child—the Bible and other books of religion, was removed from her possession; and their place was supplied by works of fiction. An excursion of pleasure was proposed and declined.—An offer of gayer amusements shared the same fate. Promises, remonstrances, and threatenings followed. But it was the unhappiness of the father which completed the inducement to compliance.

Alas! how little may a parent be aware that he is decking his offspring with the fillets of death, and leading to the sacrifice, like a follower of Moloch! The end desired was accomplished, and all thoughts of piety, and all concern for the future, vanished together.

Less than a year shifted the bright scenes of domestic peace. The fascinating and gay L——— M——, was prostrated by a fever that bade defiance to medical skill. The approach of death was unequivocal; and the countenance of every attendant fell, as if they heard the flight of his arrow. I see, even now, that look directed to the father, by the dying martyr of folly. The eye seemed glazing, and it was dim in hopelessness; and yet there seemed a something in its expiring rays, that told reproof, and tenderness and terror in the same glance. And that voice—its tone was decided, but sepulchral still—'My father, last year I would have sought the Redeemer—fath—er—your child is'—Eternity heard the remainder of the sentence; for it was not uttered in time. And the wretched survivor saw before him the fruit of a disorder, the seeds of which had been sown when his delighted look followed the steps of his idol in the maze of a dance. O how often, while I have witnessed the earthly wisdom of a parent banishing the thoughts of eternity, have I dwelt on that expression that seemed to arise from a season of the departed hopes—'last year I would have sought the Redeemer!'—*Dr. Henry.*

From the Christian Watchman.

From a friend in Philadelphia.

Oct. 20, 1834.

I spent an evening not long since, in company with the celebrated Dr. ———, who was the medical attendant of John Randolph, of Roanoke, at the time of his decease in this city. Among many deeply interesting anecdotes, he related the following, which has never been published. I think it well deserves to be.

Randolph was near his end. Dr. ——— was sitting by the table, and his man John, (Juba was left in Roanoke) sitting by the bed, in perfect silence, when he closed his eyes, and for a few moments seemed, by his hard breathing, to be asleep. But as the sequel proved, it was the intense working of his mind. Opening his keen eyes upon the doctor, he said, sharply, "remorse"—soon afterwards more emphatically "*remorse*"—presently, at the top of his strength, he cried out, "*remorse.*" He then added, "Let me see the word." The Dr. not comprehending his desire, made no reply. Randolph then said to him, with great energy, "Let me see the word. Show me it in a dictionary." The Dr. looked round and told him he believed there was none in the room. "Write it then," said Randolph. The Dr. perceived one of Randolph's engraved cards lying on the table, asked if he should write it on that. "Nothing more proper," was the answer. The Dr. then wrote the word in pencil under the printed name, and handed it to Randolph. He seized it, and holding it up to his eyes with great earnestness, seemed much agitated. After a few seconds, he handed back the card, saying, "Write it on the other side." The Dr. did so, in large letters.—He took it again, and after gazing earnestly upon it a few seconds, returned it, and said, "Lend John your pencil, and let him put a stroke under it."—The black man took the pencil and did so, leaving it on the table. "Ah!" said the dying man, "*remorse*, you don't know what it means! you don't know what it means. But added presently, "I cast myself on the Lord Jesus Christ for mercy."

Dr. ——— then showed me the identical card.—On one side there was written, "John Randolph, of Roanoke,—Remorse," and on the other side, "Remorse." You may imagine the varied thoughts that rushed through my mind, at beholding this sad evidence of the dreadfulness of postponing to a dying hour, the business of a life time.

BUNYAN'S PILGRIM.

It is probably not saying too much to affirm that "The Pilgrim's Progress from this world to that which is to come," has already influenced more minds, and done more to form habits of thought than all the works of Celsus, Porphyry, Julian, Volney, Voltaire, Hobbes, and Shaftesbury, put together. These men have spoken to elevated ranks of society, comparatively few in number, and always comparatively unimportant in the estimate of the sum total of human happiness. But for one such man, Bunyan has been the guide of thousands. Infidel books, also, are read, not in the moments when men read to mould their character, but in moments of idleness, and leisure, and sin. Bunyan has woven his sentiments into the very texture of life; he speaks in times of temptation and affliction; he is heard in those turning points when the character is formed, and when thoughts fix themselves in the very soul.

It is further to be added, that the book of the imprisoned tinker, is one of those great works that are to live when the world shall be Christian, and when the proudest work of infidel genius shall "lose discountenanced and like folly show." It speaks the language of the heart. It utters the sentiments of renovated man. It is a book having the character of *universality*. Infidels could no more have written a page of this book, than they could create a world; and when all they have ever penned shall repose in useless grandeur and neglected pomp, on the shelves of the library, the Pilgrim's Progress shall be extending the sentiments of religion in lands now Pagan or unknown, and Bunyan shall be guiding ransomed sinners still to their eternal home.—But what we are principally concerned in remarking is, that it is impossible to conceive that this man has done as much permanent evil as he has good. He might have continued to be a model of profaneness and vulgarity; he might have corrupted a few strolling companions, but in what possible circumstances of evil could this man of profaneness have diffused an evil influence far to other nations, and to the end of time? Another instance—the name of Wilberforce shall soon be known to all the extended plains, and in all the hills of Africa. His influence shall be felt not only on Britain's isles, but through every vein of empire in the new world. It shall flow across the Atlantic to a benighted, injured continent. His eloquence shall make more shackles fail, than the most cruel tyrant with imperial power ever yet riveted on human sinews; and the accents of his philanthropy shall diffuse peace and prosperity throughout the world.—*Vindicator.*

From the Evangelical Lutheran Magazine.

A BROKEN HEARTED NUN.

The following affecting piece is taken from that valuable work of Blanco White, entitled "Evidences against Catholicism." It displays the distressing and awful effects of shutting up in a convent, innocence and beauty, on pretence of religion, in terms truly affecting. This is the case of but one, but we have reason to believe that hundreds, yea, thousands, like her, have lost both body and soul by popish enthusiasm and popish tyranny; their bodies cast away, as it were, in this world, and their souls eternally ruined in the world to come. What cause have we to rejoice and give thanks to God, whilst we press our Bibles to our bosoms, and Christ to our hearts, that he has placed us in a land where his word alone can be the rule of faith; where no infallible Pope can tyrannize over our consciences, and, render us miserable, both in time and eternity. G.

"The eldest daughter of a family intimately acquainted with mine was brought up in a convent of St. Agnes' at Seville, under the care of her sister, the Abbess of that female community. The circumstances of the whole transaction were so public at Seville, and the subsequent judicial proceedings have given them such notoriety, that I do not feel bound to conceal names. Maria Francisca Barreiro, the unfortunate subject of this account, grew a lively and interesting girl, in the convent; while a younger sister enjoyed the advantages of an education at home. The mother formed an early design of devoting her eldest daughter to religion, in order to give her less attractive favorite a better chance to get a husband. The distant and harsh manner with which she constantly treated Maria Francisca, attached the unhappy girl to her aunt by ties of the most ardent affection. The time, however, arrived when it was necessary she should either leave her, and endure the consequences of her mother's aversion at home, or take the vows, and thus close the gates of the convent upon herself forever. She preferred the latter course, and came out to pay the last visit to her friends. I met her, almost daily, at the house of one of her relatives, where her words and manners soon convinced me that she was a victim of her mother's designing and unfeeling disposition. The father was an excellent man, though timid and undecided. He feared his wife, and was in awe of the monks, who, as usual, were extremely anxious to increase the number of their female prisoners.—Though I was aware of the dangers which a man incurs in Spain, who tries to dissuade a young woman from being a nun, humanity impelled me to speak seriously to the father, entreating him not to expose a beloved child to spend her life in hopeless regret for lost liberty. He was greatly moved by my reasons, but the impression I made was soon obliterated. The day for Maria Francisca's taking the veil was at length fixed, and though I had a most pressing invitation to be present at the ceremony, I determined not to see the wretched victim at the altar. On the preceeding day I was called from my stall at the royal chapel to the confession. A lady, quite covered by her black veil, was kneeling at the grate through which females speak to the professor. As soon as I took my seat, the well known voice of Maria Francisca made me start with surprise. Bathed in tears, and scarcely able to speak without betraying her state to the people who knelt near the confessional, by the sobs which interrupted her words, she told me she wished only to unburden her heart to me, before she shut herself up for life.—Assistance she assured me, she would not receive; for rather than live with her mother, and endure the obloquy to which her swerving from her announced determination would expose her, she "would risk the salvation of her soul." All my remonstrances were in vain. I offered to obtain the protection of the archbishop and thereby to extricate her from the difficulties in which she was involved. She declined my offer, and appeared as resolute as she was wretched. The next morning she took the veil, and professed at the following year. Her good aunt died soon after; and the nuns who had allured her into the convent by their caresses, when they perceived she was not able to disguise her misery, and feared that the existence of a reluctant nun might by her means transpire, became her daily tormentors.

"After an absence of three years from Seville, I found that Maria Francisca had openly declared her aversion to a state, from which nothing but death could save her. She often changed her confessors, expecting comfort from their advice. At last she found a friend in one of the companions of my youth; a man whose benevolence surpasses even the bright genius with which nature has gifted him; though neither has been able to exempt him from the evils to which Spaniards seem to be fated in proportion to their worth. He became her confessor, and in that capacity spoke to her daily. But what could do against the inflexible tyranny in whose grasp she languished.

"About this time, the approach of Napoleon's army threw the town into a general consternation, and the convents were opened to such of the nuns as wished to fly. Maria Francisca, whose parents were absent, put herself under the protection of a young prebendary of the cathedral, and by his means reached Cadiz, where I saw her on my way to England. I shall never forget the anguish wherein she disclosed to me the whole extent of her wretchedness, as she exclaimed, There is no hope for me! and fell into convulsions.

"The liberty of Spain from the French invaders, was the signal for fresh confinement of this helpless young woman to her former prison. Here she attempted to put an end to her suffering, by throwing herself into a deep well, but was taken out alive. Her mother was now dead, and her friends instituted a suit of nullity of profession, before the ecclesiastical court. But the laws of the Council of Trent were positive, and she was cast in the trial. Her despair, however, exhausted the little strength which her protracted sufferings had left her, and the unfortunate Maria Francisca died soon after, having scarcely reached her twenty-fifth year.

DANGER FROM POPERY.

1. Popery, as appears from its present spirit, as well as from its creed, is *unalterable.* 2. Most Papist are bred in murderous hatred to Protestants. 3. On political questions, all Papists in this country vote on *one side.* 4. 150.000 Papists in 1833 emigrated to the United States, and their emigration is greatly increasing. 5. Popish priests and editors are infidels, and capable of any thing.

INFANT SCHOOL DEFINITIONS.

After many similar questions, he inquired, whether the chandelier before them was *supported* or *suspended*; to which they as properly replied "*suspended.*" To try them still farther, he asked them what difference there was between being suspended and supported, when a little boy took from his pocket a piece of string, at the end of which was a button, placing the button on the palm of his hand, he answered, "that is supported," and holding the end of the string so as to let the button fall, he said, "that is suspended." The interrogator afterwards ascertained from them the shape of the chapel, and the forms of various parts of it, such as the pews, windows, and panes of glass; and at length he wished them to mention something not previously named which was perpendicular, when after a short pause, a little black-eyed boy, whose head had been resting on his hand, as if his attention was attracted from what was then occurring, shouted out, "*Ye're ane yer sel.*" The effect of this was so ludicrous, that the composure of our friend was a little disturbed, but soon rallying, he said, "Suppose I were to strike Mr. Wilderspin, and knock him down, would he be perpendicular then?" To this the answer was immediate—"*No, he'd be ho-ri-zon-tal.*"

EXTRAORDINARY EVIDENCE.

Mr. Samuel Herapath, of Holborn hill, gave the following singular testimony before the committee on drunkenness:—

"This woman, now a widow, and the aunt of a most distinguished vocalist, is an irreclaimable gin drinker; she has four sons and two daughters transported. After making away with all her substance and being without the means of procuring intoxicating drink, she agreed to sell the teeth in her head to supply herself with her favorite beverage. She had every tooth actually taken out of her head, with the exception of two, and sold them for gin.—The last tooth she took out, an individual in Longacre, the same dentist who bought the others, gave her only 4d, and she then made up her mind that the pain and trouble were worth more than 4d. She has now only two teeth in her head. To raise the supplies for her favorite liquid, she next applied to a medical man to take her body when she died, but he said he would engage to purchase her as a speculation, provided she would take a certain medicine so many times a week; she was apprehensive the medicine was intended to bring her quicker to her end, and she declined the bargain."

A. S. BECKWETH,

SUCCESSOR TO

F. J. HUNTINGTON.

HAVING leased his store, corner of Main and Asylum streets, and directly west of the State House, and purchased his entire stock in trade, now offers for sale, on the most accommodating terms at wholesale and retail, a general assortment of Books and Stationary, and solicits a share of public patronage. He will spare no pains to obtain an early supply of the latest publications, which he will furnish to his customers on the most favorable terms.

Among his assortment of Books for Schools and Academies are the following:—

Ainsworth's Latin Dictionary, Anthon's Abridgement of do. Nugent's and Boyer's French do. Walker's, Todd's, Walker's Johnson, Worcester's and Webster's English do. various sizes quarto, octavo, and school editions.

Adams', and Gould's Adams' Latin Grammar, Levizac's and Bœuf's French Grammar, Bolmar's and Le Brun's Telemachus, Bolmar's French Phrases, do. Perrin's Fables, French First Class Book, and Charles XII., Goodrich's, Buttman's, and Fisk's Greek Grammar, Negris' Modern do. Donnegan's, Grove's, and Pickering's Greek and English Lexicon, Lemprier's Classical Dictionary.

Greek Testament, Do. with Knapp's Notes, Græca Majora and Minora, Greek Reader, Valpey's Homer, Potter's Grecian Antiquities, Goodrich's Greek Lessons, Jacob's and Walker's Latin Readers, Goodrich's and Cleaveland's Latin Lessons, New Latin Tutor, Key to do. Gould's, Ogilby's, Cooper's, and Virgil Delphini, Gould's Cæsar, do. Horace, do. Ovid, Folsom's Livy, Anthon's Sallust, Cicero's Select Orations, Cicero de Oratore, and de Officiis, Histore Sacra, Liber Primus, Phœdrus.

American First Class Book, Scientific do. American, Young, National, and English Readers, Introduction to English and National Reader, Porter's Analysis, do Rhetorical Reader, Child's Guide, do. Instructor, Leavitt's Easy Lessons, Sequel to do. General Class Book, Improved Reader, Franklin Primer, Putnam's Analytical Reader, do. Sequel to do. Hazen's Speller and Definer, do. Primer, Parker's Progressive Exercises n English Composition.

Goodrich's, Hale's, and Webster's History of the United States, Worcester's and Robbins' Universal History, Parley's First Book of History, do. Second do., do. of the World, Whelpley's Compend of History.

The Malte Brun School Geography and Atlas, Parley's, Woodbridge's, Woodbridge and Willard, and Olney's do., Murray's, Greenleaf's and Smith's English Grammar, Webster's, Cumming's and Emerson's Spelling Books, Gallaudet's Child's Picture Defining and Reading Book, Worcester's Primer, Daboll's, Adams', Colburn's, Emerson's, and Smith's Arithmetic, Testaments, School Bibles, &c. &c.

Books used in the study of the French and Spanish languages.

ALSO, Lorin's 12 inch Celestial and Terrestrial Globes, Holbrook's Apparatus for Schools, and Orrerys for Lyceums and Academies—the latter showing by the addition of wheel work moved by a crank, the relative motions of the planets, and their distances, magnitudes, &c. accompanied by Burritt's Geography of the Heavens, illustrated by an Atlas, if desired.

ALSO.

A general assortment of THEOLOGICAL works, among which are:—

Dwight's Theology; Edward's, Jay's, Fuller's, Hall's, Bickersteth's and Chalmer's Works; Horne's Introduction to the Critical study of the Scriptures, Horne on the Psalms, Lowth's Isaiah, Chapman's Sermon's, Clarke's Discourses, Jahn's Archæology. Rutledge's Church of England, Burder's Works, Hannah More's Works, Life and Times of Richard Baxter, Payson's Sermons, Discourses and Reviews of Dr. Humphrey, Sprague's Lectures on Revivals, Pike's Guide to Young Disciples, Porteus' Lectures on Matthew, Works of Bishop Beveredge, Pascal's thoughts on Religion, do. Provincial Letters, Bishop Heber's Life and Works, Butler's Analogy, Newton on the Prophecies, Jones' Church History, Mosheim's Ecclesiastical History, Paley's Theology, McIlvane's Evidences of Christianity, Buck's Theological Dictionary, Baxter's Saint's Rest, Baxter's Call, Fuller's Gospel its own Witness, Booth's Reign of Grace, Dr. Miller's Letters on Clerical Manners and Habits, Bridge's Christian Ministry, do. Exposition of the cix. Psalm, Dick's Philosophy of Religion, do. Christian Philosopher, Bishop Brownell's Exposition, Sumner's Exposition of Luke, do. on Apostolical Preaching, do. Evidences, Epistles of Clement, Polycarp, Ignatius, and Apology of Justin Martyr, Dwight's Decision, Bunyan's Pilgrim's Progress, Bush's Notes on Genesis and Exodus, Alexander's Evidences, Hervey's Meditations, Wilson's Analogy, Wayland's Discourses, Fuller on Communion, Ripley's Reply to Stewart, Carson & Cox on Baptism, Judson's Sermon on Baptism, Pastor's Testimony, Jeremy Taylor's Works, Dr. Porter's Lectures on Homiletics and Preaching, Saurin's Sermons, Harmony of the Gospels, Natural History of Enthusiasm, Fanaticism, Saturday Evening, Christ our Example, Text book of Popery, Faber's Difficulties of Romanism, Signs of the Times, by Keith, Keith on the Prophecies, Prideaux's Connexions, Hebrew Bible, Hebrew Study, Chrestomathy and Grammar, Barne's Notes on the Gospels and the Acts, Griffin on Divine Efficiency, Porter on Church Government, Jay's Family Monitor, Whitefield's Sermons, Boston ——, Introduction to Sacred Philology, by ——, Romaine on Faith, from the German. Scott, Henry, Clarke, and Doddridge's Expositions; Calmet and Brown's Dictionary of the Bible; Cruden's Butterworth's, and Brown's Concordance, &c. &c. &c.

An extensive assortment of Bibles, from Quarto to Diamond Tuck, also, a valuable assortment of Books for S. S. Libraries, under the superintendence of Rev. G. Robins.

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